M. Iohn Bradforde, &c.

Chauncellour. M. [illegible]

the B. of [illegible] other co[illegible]

oners: wherein [illegible]

priuate talke continued [illegible]

after his condemnation, with

the Archbishop of yorke, the

B. of Chichester, Alfon-

sus, and king Phi-

lipps confessour,

two Spanishe

freers, and

sundry o-

thers.

With his modest learned and godly answeres.

Anno. Domini.

1561

Cum Priuilegio ad imprimendum solum.

IOhn Bradford borne in Lancastershire, in Manchester, a notable towne of that cõtrey, was of his gẽtle parentes brought vp in vertue & good learning euen from his very childhode, & among other prayses of his good education, he obtained as a chief gift, the cõpyngenes of writing, which knowledge was not onely an ornamẽte vnto him, but also an helpe to the necessary sustẽtaciõ of his liuing. About ỹ time, was one sir Jhõ Harringtõ paymaster to king Henry the.8. which at Boloign by order of knighthode beig muche renomed, but yet by his awn vertue a great deale more noble, was ther

seruiter and paymaister of ỹ soul-
diers. Who then had the seruice
of master Bradford, & so kept him
both in his family & in his fauor:
that it can scarce be told whether
liued to other, ether more beloued
or more profitable. For Bradford
both lerned many things of him,
& also experience and practise of
thinges more increased & abound-
ded. On the otherside, he whiche
tried his seruice so faithful, este-
med him as a great treasure & so
loued him: that in all his affaires
he would alwaies bee coupled wt
him. In which trade of life when
Bradford long time had bene cō-
uersāt, ỹ way to riches semed not
so farre of vnto him, if he woulde
haue set his mind to gathering of
worldly riches, but the immuta-
ble prouidēce of god drew him a-
nother

nother way. For after he was wery of this kind of life, & had made a diligēt and true accompt of his maisters affairs: he desired licēce to depart, and so wēt from him to the intent that he being rid of all other troubles, he might serue Jesu Christe, the secrete working of goddes calling so mouinge him, which neuer suffred his minde to be at rest: vntil it had fully & wholy possessed him: In so muche that after he had forsaken his master, & gotten him to the studye of the law, his minde could not long abide in that trade of lawyers, but that forsaking also that kinde of study, in whiche he was not altogether ignorāt: he departed from the temple where he studied ỹ cōmon and temporal lawes, to Cābridge the temple of gods lawes

to apply those studies, which pertained more to the ministerye of gods church. In the which, with what vehemens and force he labored, it is euident by this: ý the first yere of his comming thether, he obteined degree of schole, and was made maister of art, & gatte the fauour and admiration of all men, that by and by he was chose felowe of Penbrooke hall, where he so daily profited, by a certayn heauēly dexterite of his wit, that as he was had in estimaciō of all good men: so also he began to be welbeloued of Martin Bucer, which hoped of no small fruit to procede, from that his so godlye disposicion. Wherefore he counselled him, to bestow his giftes and talent, to the common profyte of instructynge Christes flock. To whom

Whom when he had alledged his weakenes and lack of learnyng: Bucer answered, that though he could not fede thē with fine cakes and white bread, yet he should satisfye them with barly bread, wer it neuer so course. By whose often exhortacions Bradforde beynge boldened, although of his owne accord he was redy inough while he was altogether i this thought it came happelye to passe, that by D. Ridly bishoppe of London, he was sent for from Cambridge, to take vppon him ecclesiasticall orders and functiōs. Of whom beyng first made deacon and afterward licensed to preach hauing a good stipēd out of the Cathedrall church of Poules: he diligētly labored in the ministery of publike teching in ỹ church of god, so lōg

as kinge Edwarde liuinge there could be any place for godly teachers. But when at lenght ỹ religiõ changed by death of ỹ prince, and he neuertheleſſe exerciſed his office of preching: an occaſiõ was foũd and yet moſt vniuſt (becauſe that by the lawes it was not yet concluded) that his mouth being ſtopped he was thruſte into priſon: the occaſion was this. The xiii. day of Auguſt, one of the Popiſh ſect called Bourn afterward biſhop of Bathe, railed with many wordes moſt ſhamefully vpõ king Edward, and the pure doctrine of the goſpel in his time preched, whoſo behaued himſelf, ỹ he had muche a doe to eſcape, but ỹ the multitude of hearers would haue laide hande vpon him, and pulled him out of ỹ pulpit, which

thing

thig they declared by manifest to-
kens. For so great was the indig-
nacion of al men kindled against
him, that neither with ỹ reuerence
of the place, nor by the auctoritie
of the bishop of London then pre-
sent, nor at the lawful commande-
ment of the Maire: this commo-
cion of the people could be pacy-
fied. But as for Bourn, he was so
stricken with feare bothe by the
greatnes of the tumulte, & chief-
lye for a dagger whyche was
throwne from the middes of the
company against the pulpit: that
he durst not make an ende of hys
seditious sermond (much like the
Oracions that the Tribunes in
Rome wer wonte to make) nether
would ỹ people suffer him: he hũ-
bly desired Bradford which stode
behind his backe in the pulpit, ỹ

he

he would take his place & speake to the people remembringe perchaunce, and not vnwiselye byrgils counsel.

That when among a people stout:
It chaunceth to betide
The multitude to make a fraye
Of wit ful often wide,
That stones & wepons flies a brode
and what come first to hande
Some sadman cōmeth that for his right
Is loued of all the land:
Anon thei ceasse and silence make,
And doune thei laie there rage
To harke at him, and he with speche
their woode minds doth aswage.

Neyther was his purpose disappointed, for as sone as Bradford stode forth in ỹ middest: al the tumulte was easilye appeased, & the people at the first sight of him, wished him lōg helth, crying Bradforde Bradforde god preserue thy life Bradford. After ỹ with much

attencio

attencio they heard him entreat of quiet & christiā obedience. Finally after his sermond ended: the most part of thē went quietlye & peasably home to their houses. In the meane time amonge the residew which resisted (for it could not bee that in so great offence of ỹ multitude, al thinges could so quickly be quieted) there was a certayn gētleman with his two seruants, whiche comming vp the pulpytte staires rushed against the dooze, desyzing to enter vpon Bourn, I know not what he minded. Than Bradforde whiche seemed to knowe hym, and perceyuyng his entente: resysted as muche as he coulde, in the meane tyme, priuelye geuynge Bourne warnynge by hys Seruaunte, that hee shoulde auoyde the

pzesente

present daunger as soone as he could. Bourne streight waie flying vnto the Maior once againe, escaped death, & yet not thinking himselfe safe ynoughe, he desired Bradford that he woulde vouchsafe to be present and help him, til he mighte hide himselfe in some house, that he might be safe from all feare and daunger. Which gentlenes he willingly perfourmed, that is to saie he couered him behinde with his gowne, till by the Maior and the Sherifes, he was safely brought into Boules scole. On this wise the railing preacher against king Edward, by Bradfordes helpe escaped death, which for his raylinge he had deserued, whiche thing thei whiche woulde haue bene reuenged of him, dyd not dissemble, for one of them o-

penly

pely testifying to Bradford, said: Ah Bradforde Bradforde dooest thou saue his lyfe whiche will not spare thyne? goe too I geue thee his lyfe, but if it were not for thy sake, I woulde thrust thys beast through with my swoorde. Wayster Bradforde the same daye after dinner preaching to the Londoners in the chiefe streate of the citie, did sharply rebuke them for this seditious and tumultuouse behauiour, waytinge afterwarde at London what should be thend of this businesse. Thou hast now reader ỹ whole discourse of Bradfordes facte, whereby thou dooest vnderstande what reward he deserued of equall Iudges, for so godly seruice. Nowe heare what reward he receiued.

Three daies after this was done

he

he was sente for by the counsell, & bishoppes, to the towre where the Queene thau laye, and was compelled before them to purge hymselfe of sedicion and heresy, surely by the same reason, that ỹ lambe sometyme was accused by ỹ wolfe for troubling the water, in which he dronke a greate deale lower than the woolfe, not that he had offended, but that the woolfe was an hungred, not that hee hadde troubled the water, but that he was not hable to resyste the other, whiche troubled it indeede. After the same sorte was Bradforde sette a fyer wyth the flame of that Sedicion, whyche hee alone dyd queuche, and so commaunded to pryslone, where abydynge almoste twoo yeares to-

together hee sustayned manye conflictes with the Papistes and other sectes, he confirmed manye weake and coumforted the afflycted, he wrote also manye thynges, as hee hadde leysure and got opportunitye by stealth. And among other thynges hee sente manye Epistles, the copies whereof are extante, to the Citizens of London, to the Vnyuersite and towne of Cambridge, to the townes of Walden and Manchester, also to hys twoo brethren theyr wyues and famylyes, in whiche Epistles, the syncere zeale of hys Christyan heart and godlines, doth maruellously appeare. At lengthe after long labours & sorowes, he was

pytuily

priuily ledde from the counter by night to Newgate. The next date early in the morninge, he was brought forth into Smithfield; with an other younge manne called Iho Lyefe being eighteene yeres olde, he was there burnte. At London the firste of Julii. Anno M. D. L U.

¶ The effect of .M. John Bradfordes examinacion before the Lord Chancellor B. of winchester, the B. of London and others in commission the. 22. of Aprill. Anno. Domini. 1555.

After the Lord Chancellor and the residew of the Queenes counsel in commission with him, had ended their talke with master Farrar late bishop of S. Davies: the undermarshal of the kings Bench was commaunded to bring in maister Bradford, who being come in to the presence of the counsel sitting at a table he kneling down on his knee, but immediately by my lord

¶. Chann-

Chaunceloz was bidden to ſtand vp and ſo he did. Whē he was riſen the lozd Chaunceloz earneſtly loked vpon him, to haue (be lyke) ouerfaced him: but he gaue no place, that is, he ceaſed not in like maner, to loke on the lozde Chancelloz ſtil and continuallye (ſaue ỹ once he caſte his eyes to heauen warde ſighing foz gods help) and ſo outfaced him as they ſay. Thē the Lozde Chaunceloz, as it were amaſed and ſome thing troubled: ſpake thus to hym in effecte, that of long tyme he had bene impzyſoned iuſtly, foz his behauioure at Poules croſſe the. xiii. of Auguſte Anno. 1554. foz his falſe pzechinge and arrogancye, takinge vppon hym to pzeache withoute auctoritie. But nowe, quoth hee, the tyme of mercye is come, and there-

therefore the Queenes highnesse myndyng to offer vnto your mercy, hath by vs sente for you, to declare and geue the same, if so bee ye will with vs retourne. And quoth he yf you wyll dooe as we haue done, you shall finde as we haue founde I warraunte you. These were the summe, and euen in maner, the woords he spake. To these woordes maister Bradford spake, after reuerent obeysaunce made, in thys maner. My Lorde and Lordes all, I confesse that I haue beene longe prisoned, and (with humble reuerence be it spoken) vniustlye, for that I dyd nothynge seditiouslye, falselye, or arrogantlye, in woorde or fact, by preching or otherwise, but rather sought peace, & al godly quietnes as an obedient & faithful subiecte

bothe in going aboute to saue the bishoppe of Bathe now, the M. Bourne the preachet at ỹ crosse, and in preaching for quietnes accordingly. At these wordes or rather before he had fullye finished them the lorde Chauncellor some thing snuffed, and spake with an admiracion, ỹ there was a loude lie. For quoth he, the fact was seditious as you my lord of Londō can beare witnes, you saye trewe my lorde, quoth the bishop of Lō don. I sawe him with myne owne eyes when he tooke vpon him to rule, and leade the people malypertly, therby declaring ỹ he was the authour of the sedicion. Heare John Bradforde replied, & sayd: that notwithstandinge my lorde bishops seyng & sayinge ỹ he had tolde, was the trueth, as one daye

quoth

quoth he, my lord god almightys shall reuelis to all the world, whē we all shall come and appeare before him. In the meane season because I cannot be beleued of you, I must, and am ready to suffer, as now your sayigs: so whatsoeuer God shall licence you to doe vnto me. I know, quoth my lord Chācellor then, thou haste a gloriouse tonge, & godlye shewes thou makest, but all is lyes that thou doest. And againe, I haue not forgotten how stubburne thou wert when thou werte before vs in the Towre, whether thou wast committed to prison concerning relygion. I haue not forgotten thy behauiour and talk, wher through, worthely thou hast bene kepte in prison, as one ỹ would haue done more hurt then I wil speake of.

My Lorde (quoth Bradforde) as I sayd, I say again, that I stand, as before you, so before god, & one day we shall al stand before him. The trueth then will be the truth, though you wyl not now, so take it. Yea my lorde (quoth he) I dare saye that my lorde of Bathe (M. Bourne) will witnes with me, ỹ I sought his sauegard, with the perill of myne owne life, I thank god therefore. That is not trew, quoth the bishop of Lõdon, for I my self did see thee, take vpõ thee to muche. No, quoth Bradforde, I tooke nothinge vppon me, vndesired and that of master Bourn himselfe, as if he were here preſẽt, I dare saye he woulde affirme it, for hee desired me, bothe to helpe him to pacifie the people, and not to leaue him till he was in safety.

And

And as for my behauioure in the Towre, and talke before your honours, if I did or saide any thing that did not beseme me, if wherin your lordships woulde tell me: I should and would shortely make you aunswer. Wel (quoth my lord Chancelor) to leaue this matter, how saist thou now, wilt thou returne again, and doe as we haue done, and thou shalte receiue the Queenes mercy and pardon: My lorde, quoth Bradforde, I desire mercy with gods mercy, but mercy with Gods wrathe, god keepe me from, although, I thanke God therefore, my conscience doeth not accuse me that I did or spake any thig, wherfore I should nede to receiue mercye or pardon. For all that euer I did or spake, was agreinge to Goddes lawes,

and the lawes of the realm at that
preſēt, and did make much quiet-
nes. Well quoth my lord Chance-
lor, if thou make this bablig rol-
ling in thy eloquent tonge, beyng
altogether ignorant and vayne
glorious, and will not receyue
mercy offered to thee: knowe for
trueth that the Quene is mynded
to make a purgacion of all ſuche
as thou arte. The Lorde quoth
Bradforde to fore whom I ſtand
as well as before you, knoweth
what vaiu glory I haue ſought,
and ſeke in this behalf. His mer-
cy I deſire, & alſo would bee glad
of the Queenes fauor, to lyue as
a ſubiecte without clogge of con-
ſcience, but otherwiſe the lordes
mercye is to me better then lyfe.
And I knowe, quoth he, to whom
I haue committed my life: euē to

his

his handes which will kepe it so, that no man maye take it awaye before it be his pleasure. There ar xx. houres in the daie, and as long as they last, so long shall no man haue power theron. Therfore his good will be done, life in his displeasure is worse then death, and death in his true fauour is trewe lyfe. I knowe wel ynough, quoth my Lorde Chauncellor, that wee shoulde haue glorious talke ynough of thee, be sure therefore ỹ as thou hast deceyued the people with false and deuilishe doctrine: so shalte thou receiue. I haue not deceiued, quod Bradforde, the people, nor taught any other doctrine, then by Gods grace I am (and hope shall be) ready to confirme with my lyfe. And as for deuilishnesse and falsenesse in the

doctrine

doctrine I woulde bee ſorye you could ſo proue it. Why (quoth the Biſhop of Dureſme) tell me what you ſay by the miniſtracion of the communion, as you now know it is: My lorde (ſaithe Bradforde) here muſt I deſire of your Lordeſhip, and of all youre honours: a queſtion, tofore I doe make anſwere to any intergatorie or queſtion, wherewith you now begin. I haue bene.vi.tymes ſworne, ỹ I ſhould in no caſe conſent, to the practyſing of any iuriſdiccion, or any authoritie on the Biſhop of Romes behalf, within this realme of Englande. Nowe therfore (before God) I humbly pray your honours, to tel me, whether you aſk me this queſtion, by his auctho-ritie or not: If you doce I dare

not

not nor maye not aunſwere you anye thyng in his aucthorite you ſhall demaunde of me, excepte I would be forſworne, whiche God forbid. Hast thou bene ſworne. bi. tymes quoth maiſter Secretarye Burne, what offices haſte thou borne? Here is an other lie, quoth my Lorde Chauncelor. Forſooth, quoth Bradfoode, I was thryſe ſworn in Cambridge, whē I was admitted maiſter of Arte, when I was admitted felowe in Pēbrock Hall, and when I was there, the Viſiters came thether and ſware the Vniuerſitye. Agayne I was ſworne when I entered into the myniſterye, when I hadde a pre-bende genen me, and when I was ſworne to ſerue the Kynge a litle before his death.

Tuſhe

Tushe quoth my lorde Chaunce-
lor, Herodes othes a man should
make no conscience at. But, quoth
Bradford, mi lord, these othes wer
no Herodes othes, nor no vnlaw-
full othes, but othes according to
gods woorde, as you youre selfe
haue well affirmed in youre boke
de Vera obediẽtia. Why lords quoth
an other of the counsel, ẏ stode by
the table, M. Rochester I wene,
I neuer knewe wherfore this mã
was in prison before nowe, but I
see wel, that it had not bene good
that this man had beene abrode.
What so euer was the cause he
was laide in prison I know not,
but I now see well, ẏ not without
cause he was, and is to be kept in
prisone. Yea, quoth Secretarye
Bourn, it was reported this par-
liament tyme by the Erle of Der-
by

by, that he hath doone moꝛe hurte by letters, and exhoꝛtinge theſe yͤ haue come to him, in religion, thē euer he did when he was abꝛode by pꝛeachinge. In his letters he curſeth al that teacheth falſe doctrine (foꝛ ſo he calleth that whiche is not accoꝛdīg to that he taught) and moſte earneſtly exhoꝛteth thē to whome he wꝛiteth to continue ſtill in that they haue receiued by him, and ſuch lyke as he is. All which woꝛdes diuers others of of the counſel affirmed, wherunto the ſaide maiſter Bourn added ſaying, howe ſaye you ſerra (ſpeaking to Bꝛadfoꝛde) haue you not thus ſedicioꝰlye wꝛitten, and exhoꝛted the people. I haue, quoth Bꝛadfoꝛd, wꝛitten noꝛ ſpoken any thing ſedicioꝰlye: and, I thanke god therefoꝛe, I haue not admyt-

ted

ted any ſedicious cogitacion, noꝛ I truſt neuer ſhall dooe. yea, but thou haſte wꝛytten letters, quoth maiſter Secretary Bourne. why ſpeakeſt thou not, quoth my loꝛd Chaunceloꝛ, haſt thou not wꝛitten as he ſaith. That, quoth Bꝛadfoꝛde, I haue wꝛytten, I haue wꝛitten. Loꝛde God (quoth M. Southwell) what an arrogant & ſtubburne boye is this, that thus ſtoutlye and dallyengly, behaue hymſelf befoꝛe the Queenes coũ-ſell. whereat, one looked vpon an other, with diſdaynefull counte-naunce. My loꝛdes and maſters, quoth Bꝛadfoꝛde, the Loꝛde God whiche is, and wyll iudge vs all: knoweth, that as I am certayne I ſtande nowe befoꝛe his maie-ſtye, ſo wyth reuerence in hys ſyghte, I ſtande beefoꝛe you vnto

youre,

youre, and accordyngly, in woor-
des and gesture I desyre to be-
haue my selfe. yf you otherwyse
take it, I doubte not but God in
hys tyme wyll reuele it. In the
meane season, I shall suffer with
all due obedyence, your sayinges
and deedes too, I hope. These
bee gay glorious woordes, quoth
my Lorde Chauncelour, of reue-
rẽce, reuerence, but as in al other
thynges, so herein thou doest no-
thyng but lye. Well quoth Brad-
forde, I would God the authour
of trueth, and abhorrer of lyes,
woulde pul my tounge out of my
head before you all, and shewe a
terrible iudgemente on me here
presentlye: yf I haue purposed
or dooe purpose, to lye beefore
you, whatsoeuer you shall aske
me.

Why

Why then, quoth my lord Chancelor, doest thou not answer? haste thou written such letters as here is obiected against thee? As I said my lord (quod Bradforde) that I haue written I haue written. I stande nowe before you whiche eyther can laye my letters to my charge or not, if you lay any thig to my charge that I haue writtē, if I deuye it I am then a lier. we shall neuer haue done with thee I perceiue now, saith my lord Chācelor, be short, be short, wylt thou haue mercy? I praye God (quoth Bradforde) geue me his mercie, & if therwith you wil extend yours, I wyll not refuse it, but otherwise I wil not. Heare was now much a dooe, one speaking thus and other speaking that, of his arrogancye in refusing the Queenes pardon

pardon whiche she so louyngly dyd offer vnto him. wherto Bradforde aunswered thus: my lordes yf I may liue as a quiete subiect, without clogge of conscience, I shal hartely thanke you, for your pardō, yf otherwyse I behaue my selfe, then I am in daunger of the laute. In the meane season, I aske no more, but the benefite of a subiect, till I be conuinced of transgressiō. If I cannot haue this, as hitherto I haue not had, goddes good wyll be doone. Vppon these wordes, my lord Chauncelor begon a lōg proces, of the false doctrine, wherewith people were deceiued, in the dayes of kyng Edwarde, and so tourned the ende of his talk to Bradforde, saying, how sayst thou. My lord, quoth Bradforde, the doctrine taught in kyng

Edwardes daies was gods pure
religion, the whiche as I then be-
leued, so doe I nowe more beleue
then euer I diode. And therein I
am more confirmed and ready to
declare it, by gods grace euen as
he will, to the worlde, then I was
when I firste came into prisone.
What religion meane you (quoth
the bishop of Duresme, in kynge
Edwardes daies? what yeare of
his raigne? Forsoth (quoth Brad-
forde) euen that same yere of hys
raigne (my Lorde) that the kynge
dyed and I was preacher. Heare
wrote maister Secretary Bourn
I wotte not what. Nowe after a
lytle pawsyng, my Lorde Chaun-
celloure begynneth agayne to
declare, that the doctryne taught
in kynge Edwardes dayes, was
heresy

herelye vsynge for probacion and demonstracion therof no Scrypture nor reason but thys, that it ended wyth Treason and Rebellion, so that (quoth he) the very ende were ynoughe to improue that doctryne to bee naughte. Ah my Lorde (quoth Bradford) that you would enter into Gods Sanctuarie, and marke the ende of this present doctrine, you nowe so magnifie. What meanest thou by that (quoth he) I wene we shall haue a snatche of rebellion euen now. No (quoth Bradforde) my lord I meane no suche ende as you woulde gather, I meane an ende whiche none seeth but they y enter into gods Sanctuarie. If a man loke but on present thyngs, he wil sone deceiue hiself. Heare now dyd my Lorde Chauncellor offer

againe mercye, and Bradford answered as before, mercye w̄ gods mercy should be welcome, but otherwise he would none. Wherupon the said lord Chancellor dyd ring a litle bel be like to cal in sōe bodye, for there was present none in maner, but onelye these before named, and the bishop of Worcester. Now whē one was come in, it is beste, quoth maister Secretarye Burne, ẏ you geue ẏ keper a charge of this fellowe. So was the vndermarshall called in. you shall take this man to you, quoth my Lord Chauncelor, & kepe him close, without conference with any man, but by your knowledge, and suffer him not to wryte anye letters. &c. For he is of an other maner of charge vnto you now, then he was before, and so they departed,

parted, the said Bradford lokyng as cherefully as any man coulde doe, declaring thereby, euen a desire to geue his lyfe, for confirmacion of that he hath taughte and written. And surely (yf he dooe) so his death wyll destroye more of the Philistines, as Sampson dyd, then euer he dydde in hys lyfe, God almyghtie keepe hym and al his felowes bounde for the lordes sake. Amen.

¶ The effect of the second examinacion of Iohn Bradforde in the temple of S. Marie Oueries, before the lorde Chauncelour and diuers other bysshoppes the .xxiv. daye of Januarii. 1555.

After the excommunycacio of Iho Rogers, Iohn Bradford was called in, & standynge before the lord Chancelour & other bishops set to him: the said lord Chãceloz spake thus in effect. That wheretofore the .22. of Januarie, they called the sayde Bradford before thẽ offered vnto hym ỹ Queenes pardõ, although he had contẽned ỹ same, & further he said ỹ he would stifly & stoutly maintaine & defende therronious doc-

doctrine holde in ỹ dates of kyng Edward the.6.yet in cõsideracõ that the Queenes highnes is wõderfull merciful, they thoughte good ekfsones to offer the ſame, mercy againe before it be to late. Therfore (q my lorde Chauncellour) nowe aduiſe you well, there is yet ſpace and grace tofore wee ſo proceede, that you be committed to the ſeculer power, as we muſte do, and wil do, if you will not follow therample of M. Barlowe & Cardmaker whõ he there cõmended, adding oratorfully amplificacions, to moue the ſaide Bradford to yeld to the religiõ preſently ſet forth. After the lord Chauncellors long talke, Bradford began on this ſorte to ſpeake. My Lord (quoth he) & my lordes al, as now I ſtand in your ſyght before you,

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so I humbly beseche your honors to consider, that you sit in ỹ sight of the lord: who as Dauid doeth witnesse is in the congregacions of iudges, and sittes in the myddest of thẽ iudgeing. And as you wouide youre place, to bee nowe of vs taken as gods place: so demonstrate your selues, to folowe hym in your sittyng, that is: seke no giltlesse bloude, nor hunte not by questiõs, to bring into ỹ snare, them whiche are out of the same. At this presente I stande before you, giltie or giltlesse: if giltie, thẽ procede and geue sentence accordinglye, if giltles, then geue me the benefite of a subiect, whiche hitherto I could not haue. Heare the Lorde Chauncellour replyed and saide, that the said Bradford began with a true sentence: Deus

in synagoga &c. but, q̄ he, this and all thy gesture, declareth but Hypocrisie, and vain glory. And further he made much a do to purge himself, that he sought no giltles bloud, and so beganne a lōg processe, howe that Bradfordes facte at Poules crosse, was presūptuous arrogant, and declared a taking vpō him, to lead the people. whiche coulde not, but tourne to much disquietnes, q̄ he, in ẏ thou, speakig to Bradford, was so prefract and stout in religion, at that presēt. For ẏ which as thou wast thē committed to prison, so hitherto haste thou bene kepte in prisō, where thou haste written letters to no litle hurte to the Queenes people, as by the reporte of therle of Darby in the parlement house, was credeblye reported. And to

this

this he added, ỹ the said Bradford did stubbernly behaue himself, the last time he was before them, and therfore not for any other thynge now I demannd thee of (qᵗ he) but of ꝛ for thy doctrine ꝛ religiō. Mi lord (qᵗ Bradforde) where you accuse me of hipocrisy ꝛ vain glory, I must ꝛ wil leaue it to the lordes declaraciō, which one daie wil open yours ꝛ my trueth: ꝛ hearty e dealinges. In the meane season I wil contēt my self, wᵗ the testimony of mine own conscience. Which if it yelded to hipocrisy, could not but haue god my foe also, and so both god and man were agaynst me. As for my facte at Poules crosse, and behauior before you at the Towre, I doubt not but god wyll reuele it to my comfort.

For I euer I dydde any thynge

which

which god vsed to publyke benefite, I think that, ỳ my dede was one: and yet for it I haue beene fast kept of lōg time in pryſō. And as for letters & religion I anſwer (ỳ Bradforde) as I did the laſte tyme I was beefore you. There diddeſte thou ſaye (ỳ my Lorde Chauncellour) that thou wouldſt ſtubbernli & manly maintein thy erronious doctrine in kig Edwards dates. My lorde (ỳ Bradforde) I ſaid the laſt time I was before you ỳ I had .6. times taken an othe, ỳ I ſhould neuer cōſent to the practiſing of any Juriſdiction of the biſhop of Rome his behalfe, and therefore durſte not nunſwere to any thynge ſhoulde be demaunded ſo, leaſt I ſhould beforſworn, whiche God forbid. Yowe bee it ſauyng myne othe. I ſaid that I

was

was more confirmed in the doc-
trine set forth publike in kig Ed-
wardes daies, then euer I was,
before I was put in prisone, and
so I thought I should be, & think
yet styll I shall bee founde more
ready to geue my lyfe, as god wil,
for the confirmacion of thesame.
I remember wel (q my lord Chā-
celour) that thou madest muche a
doe about a nedeles matter, as
though the othe against the B. of
Rome wer, so great a matter. So
others haue done before thee, but
yet not in suche sorte as thou hast
done. For thou pretendist a cōsci-
ence in it, whiche is nothinge els
but mere hipocrisie. My conscīēce
q Bradforde, is knowen to the
Lorde, and whether I deale here
in hipocritally or no, he knoweth.
As I saide therfore then my lord,

q he,

ye he so saye I againe nowe, that for feare left I should be periured I dare not make answere to any thyng, yon shal demaunde of me, yf my aunswerynge should cõsent, to the practysing of any iurisdiction for the .B. of Rome, here in England. Why, q̃ my lord Chancelour, diddest thou not begin to tel, that we ar Dii and sit in gods place, and nowe wilte, thou not make vs aunswere? Why lorde, q̃ Bradforde, I sayde you woulde haue your place take̅ of vs now, as goddes place, and therefore I brought foorth that pece of scripture, ẏ ye might be the more admonished to folowe God and his wayes at this presente, who seeth vs all, and well perceyueth, whether of conscience I pretende thys matter of the othe or no. No, q̃ my

lorde

my lord Chancelor, al men may ſe
cht hipocriſy: for, if for thine othes
ſake thou doeſt not aunſwere, the
wouldeſt thou not haue ſpoke as
thou didſt, & haue aunſwered me
at the firſt. But now mē may wel
perceiue, ỹ this is but a ſtartyuge
hole to hide thy ſelfe in, becauſe
thou dareſt not aunſwere, and ſo
wouldeſt eſcape, blīdyng the ſim-
ple peoples eies, as though of cō-
ſcience you did ail you doe. That
whiche I ſpake at the firſte (q
Bradforde) was not a replicacy-
on or an aunſwere to ỹ you ſpake
to me, & therfore I nede not to lay
for me myne othe: for I thought,
perchance you would haue more
weyed what I did ſpeak, thē you
did. But whē I perceued you did
not conſidre it, but came to aſke
matter whereto by anſwerynge I
ſhoulde cōſēt to the practiſinge of

iuriſ-

iurisdicciō on the B. of Rome hys behalf here in Englande Also bee forswone: thē of cōscience & simplicitie I spake as I do yet again speak, ỳ I dare not for conscience sake answere you, and therfore I seke no starting holes, nor goe about to blind the people, as God knoweth. For if you of youre honor shal tel me, ỳ you doe not aske me any thyng, wherby my answering should consent to the practising to ỳ B. of Romes iurisdicciō aske me wherin you wil, and you shal here, ỳ I will aunswere you as flatly as euer anye did ỳ came before you. I am not afrayde of death I thanke god, for I loke, & haue loked for nothig els at youre hands of long time. But I am afraid whē death cōmeth. I should haue mater to trouble my cōscience

by

by the giltines of periury, & therefore doe aunswer as I do. These be but gaye glorious woordes, q my lorde Chauncelour, ful of hypocrisie and vaine glory. And yet doest not thou knowe, q he speaking to Bradforde, ỹ I sit here as B. of Winchester in mine own dioces, and therefore maye doe this whiche I doe, and more too: My lord, q Bradforde, geue me leaue to aske you this question, that my conscience maie bee out of doubte in this matter. Tel me here coram deo before god, all this audyence beyng witnes, that you demaund me nothing, wherby my aunswering should consent to & confirme the practise of iurisdiccion for the B. of Rome here in Englãd: and your honour shall heare me, geue you as flat and as plain answers briefly

bzickly, to whatsoeuer you shal de maund me: as euer any dyd. Here the lozde Chauncelloz was wonderfully offēded, and spake much, howe that the B. of Romes aucthozitie, nede no confirmacion of Bzadkozdes aunsweringe, noz no suche as he was. And turned hys talke to the people, howe ỹ Bzadkozde followed crafty e couetous marchauntes: which, because thei woulde leude no money to theyz neighbozs, whē thei wer in nede: would say, that they had swozne ofte, they would neuer lende anye moze money, because their credytours had so ofte deceiued thē. Euē so thou (ỹ he to Bzadkozd) doest at this pzesent, to caste a mist in ỹ peoples eyes, to bleare them with an heresie, which is greatter, and moze hurtful to the cōmon welth;

then

pretende thine othe, whereby the people mighte make a conscience where as they shoulde not. Why speakest thou not? quoth he. My lord (q Bradford) as I said I say agayne, I dare not answere you for feare of periury, from whiche God defende me: Or els I could tell you, ỹ there is a difference betwene othes. Some be according to faith and charitie, as ỹ othe against the B. of Rome. Some be against faith and charitie, as this, to denye my help to my brother in his nede. Here again ỹ lord Chācellor was much offended, stil saying, that Bradford durst not answere: and further made muche ado to proue, that ỹ othe to ỹ B. of Rome was against charitie. But Bradford answered, that howsoeuer his honor toke him, yet was

he

he, assured of his meanig, that no feare but ỹ feare of periury made him aferd to aunswere. For as for death my lord (qᵗ he) as I knowe ther ar. 12. houres in the day, so w ỹ lord my time is appointed. And whē it shalbe his good tyme, then shall I departe hence. But in the meane season, qᵗ he, I am safe ynough though al the worlde had sworne my death. Into his hādes I haue cōmitted it, his good will be done. And, qᵗ Bradford, sauīg mine oth, I wil answer you in this behalf, that the othe against the. B of Rome was not nor is not against charitie. Howe proue you ỹ, qᵗ my lord Chācelor. Forsoth, qᵗ Bradford, I proue it thus: That is not against charitie, whiche is not against gods worde: but this othe against the bishop of Romes

T

auctoritie in Englande is not a-
gainſt gods worde, therefore it is
not againſt charitie. Is it not a-
gainſt gods woorde, q̄ my Lorde
Chancellour, that a man ſhoulde
take a kyng, to be ſupreme heade
of the church in his realme: No q̄
Bradford (ſauing ſtyl mine othe)
it is not againſt gods worde, but
with it, being taken in ſuche ſence
as it may be wel taken: that is at-
tributing to the kinges power, ȳ
ſouerainтie in all his dominions.
I praye you, q̄ the lorde Chaun-
celour, where finde you that? I
finde it in manye places, q̄ Brad-
forde, but ſpecially in the. 13. to the
Romaines, where Saint Paule
writeth: euery ſoule to be obedi-
ent to the ſuperiour power. But what
power? quę gladium geſtat, ȳ power
verely which beareth the ſweord,
whiche

which is not the spiritual but the tempozall powe: As Chzisostome full well noteth (qᵗ Bzadfozde) vpon the same place, whiche youre honoz knoweth better then I. He (Chzisostome I meane) ther plainly sheweth, ỹ bishops, pzophetes, and apostles owe obedience to ỹ tempozall maiestrates. Here yet moze the Lozde Chancelour was stered and said, howe that Bzadfozde went about, to deny al obedience to the Queene, foz his oth, & so (qᵗ he) this mã woulde make, gods woozd a warrant of disobedience. Foz he will aunswere the Queene on this fozte, that when she sayeth nowe sweare to the B. of Rome, oz obey his aucthozitye, No, wil he saie, foz I am then fozswozne, and so make the Queene

no Queene. No (q Bradforde) I go not about to deny all obedience to the Queenes highnes, by denying obedience in this part, yf shee shoulde demaunde it. For I was sworne to king Edward, not simply: that is, not onely concernyng his owne person, but also concerning his successours. And therefore in denying to do the Quenes request herein, I denye not her authoritie, nor become dishobedient. Yes, that doest thou (q my Lorde Chancelor.) And so he beganne to tell a longe tale, howe if a manne shoulde make an othe to pay a. C li. by such a day, and the manne to whom it was due, would forgeue the debt. The debter woulde saie, no, you cannot do it, for I am forsworne thē. &c. Here Bradford desired my lord Chauncellor, not to

trifle

trifle it, saying: ỹ he wondred, hyd honor would make solemne othes (made to god) trifles in that sorte. And make so great a matter concernīg vowes as thei cal it, made to the bishop for mariage of prieſtes. At theſe wordes ỹ lord Chācelour was much offended, & ſaid he did not trifle, but (q he) thou goeſt about to denie obedience to the Queene, which now requireth obedience to the B. of Rome. No my lord (q Bradford) I dooe not denye obedience to the Queene, yf you would diſcerne betwene genus and ſpecies. Becauſe I may not obey in this, toreaſon, ergo I maye not obey in the other, is not firme. As if a mā let one ſel a pece of his inheritāce, yet this not wtādyng al his inheritāce is not let or ſold. And ſo in this caſe, all obedyences

I denye not because I denie obe-
dience in this branche. I wil none
of those similitudes said the lorde
Chancellour. I would not vse the
(q Bradforde) if that you wente
not about to perswade ỹ people,
I meane that which I neuer mẽt.
For I my self, not onely meane o-
bedience, but wil geue ensample
of all most humble obedience to ỹ
Queenes highnes, so long as she
requireth not obedience agaynste
god. No no (q my lorde Chaunce-
lour) al men maie perceiue wel i-
nough your meaning. There is
no man, though he bee sworne to
the king, doth therfore breake his
othe, yf afterwardes he be sworne
to the Frenche king and to them-
perour. It is true my Lorde (q
Bradforde) but the cases bee not
like. For here is an excepciõ: thou
shalt

shalt not sweare to ỹ .B. of Rome at any time. If in like maner we were sworne, thou shalt not serue themperour &c. you see there were some alteracion and more doubt. But (qᵗ Bradford) I beseche your honour, remembre what ye youre selfe haue written, answeringe the obiections here against, in youre boke de vera obedientia, Vincat modo domini verbi veritas. Let Gods worde and the reasons thereof beare the bell awaie. Heare the lord Chancelor was throughlye moued, and saide styll, howe that Bradforde had written seditious letters, and peruerted the people thereby, and did stoutly stand, as though he would defende the erronious doctrine in kynge Edwardes tyme, against all men, & now (qᵗ he) he saieth, he dare not

aunswere.

answer. I haue written no seditious letters (quod Bradforde) I haue not peruerted ỹ people. But that which I haue writtẽ & spokẽ, ỹ will I neuer deny by gods grace. And wher your L. saith, I dare not answer you: ỹ al mẽ may know I am not afraid, sauig mine oth, ask me what you wyl, & I will plainely make you answer by gods grace: although I now see my lyfe lyeth theron. But O lord (quod he) into thy hands I cõmit it, come what come will: onelye sanctifie thy name in me, as in one instrumente of thy grace. Amen. Now aske what you wil (quod Bradford) & you shall se I am not afraid by gods grace, flatly to answer. Well then (quod my lord Chauncelour) how say you to the blessed sacrament: do you not be-

leue

leue, there Chriſte to bee preſente concernynge his naturall bodyee My lorde (quoth Bradforde) Idoe beleue Chriſt to be corporally preſēt, in his ſacrament duely vſed. Corporally I ſay, that is, in ſuch ſorte as he woulde. I meane Chriſte is there corporally preſēt vnto faith. Vnto faith (quoth my lorde Chaunceloure) wee muſte haue manye moe woords to make it more plain. you ſhal ſo (quoth Bradford) but firſt geue me leaue to ſpeake twoo woordes. Speake on, quoth my lord Chancellour. I haue bene now a yeare and almoſte thre quarters in pryſone (quoth Bradfords) and of all thys tyme, you neuer queſtyoned wyth me heare aboutes, when I myghte haue ſpoken my conſcyence frankely, wythout peryll.

But

But nowe you haue a law to hāg vp and put to death, if a man answer, freely and not to your appetite. And so you nowe come to demaund this question. Ah my lord (q̄ Bradforde) Christe vsed not this waye to bring men to faythe. No more did the Prophets or the Apostles. Remēber what Barnarde writeth to Eugenius the Pope: Apostolos lego sctisse iudicandos, sediſſe iudicantes non legi. Hoc erit illud fuit, &c. Here the Chancelor was appeased as it semed, & spake moste gentlye, that he vsed not this meanes. It was not my doyng, although some there be) q̄ he) that thinke this to be the beste waie. I for my parte (q̄ he) haue bene chalenged for being to gētle often times. The which thing the B. of London confirmed, & so did al-

almoste all the audience, that he hadde been euer to mylde and to gentle. At whiche wordes Bradforde spake thus: My Lorde, quod he, I praye you stretche out your gentlenes, that I maye fele it, for hytherto I neuer felte it. As sone as he hadde spoken thus, the lorde Chauncellour (belyke thynkynge Bradforde woulde haue hadde mercye and pardone, as Cardmaker and Barlow hadde) sayd, that wyth all hys hearte not onely he, but the Queenes highnesse woulde stretche oute mercye, yf wyth them hee woulde retourne. Retourne my Lord, quoth Bradforde, God saue me from that goyng backe. I meane it not so: But I meane, quoth he, that I was three quarters of a yere in the Tower, wythout paper penne or

yuke,

lake, & neuer in al that time nor ſy-
the, did I fele any gentlenes from
you. I haue rather loked for, as I
haue hitherto founde, extremitie.
And (ſy he) I thank God, I per-
ceiue now, you haue kept me in pri-
ſon thus long, not for any matter
you had, but for mater you would
haue. Goddes good wil bee done.
Here was now, diuerſe, telling my
lorde it was diner time, and ſo he
roſe vp, leauing Bradforde ſpea-
king, & ſaying, that in y afternoone
thei would ſpeak more with him.
And ſo was he had into ỹ veſtry, &
was there al that daye tyll darke
nighte, and ſo was conueyed a-
gayne to priſone: declaringe
by his countenance great
ioy in god: the whiche
God increaſe in
him.

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The effect and sumine of the last examinacion of that faithfull instrument of God John Bradforde in the Churche of Saincte Marie Overies the 29. daie of Januarii. 1555.

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he

he kind mercy, because thei would
be loth to vse extremite. Therfore
he concluded with an exhortatiõ,
ý Bradforde woulde recante his
doctrine. After the lorde Chancel-
lor had ended his longe oracion,
Bradforde began to speak thus.
As yesterday I besought your ho
nour, to set in your sighte the ma-
iestie and presence of God, to fol-
low him which seketh not to sub-
uert the simple by subtil questiõs:
so, quoth he, I humblye beseche e-
uery one of you to daie, for ý you
knowe that giltles bloud wil crie
vengeaunce. And thus, quoth he,
I praie not your Lordship to do,
as one that taketh vpon me, to cõ
demne you vtterly herin, but tha
you might bee the more admony-
shed to doe, that which none doth
so much as he should do. For our
natur

nature is so much corrupt that we are very obliuious and forgetfull of god. Again, ỹ Bradford, as yesterdaie I pretended my othe and othes againste ỹ B. of Rome, that I should neuer cõsent to the practising of any iurisdiction for him, or in his behalfe in the realme of Englande: so againe this day lest I should be periured. And last of al, as yesterday the answer I made was by protestacion and saufynge my oth: so would I your honours should knowe, that myne shal be this daie. And this I do that when death, whiche I loke for at youre handes, shall come: I shall not be troubled with the giltines of periury. At these words ỹ lord Chancelor was wroth, & said that they had geuẽ him respite to deliberate until this day, whether he would

recãt the heresies of the blessed sa-
crament, whiche yesterday (q the
lord Chancelor, before vs you vt-
tred. My lord (q Bradforde) you
gaue me no time of any such deli-
beracion, neither did I any thing
of the sacrament, which you didde
disalow. For when I had declared
a presence of Christ to bee there to
the faithful: you went frõ the mat-
ter to purge your selfe ỹ you were
not crewel, and so went to dinner.
What, I perceiue (q my lord Chã-
celour) we must begin all agayne
with thee: d d I not yesterday tell
thee plainely, that thou madest a
conscience where none should be:
Did I not make it plaine that the
othe against the Bishop of Rome
was an vnlawfull othe:
No (q Bradford) In dede my lord
you said so, q he, but proued is not
nor

noꝛ neuer can do. Oh loꝛd god (q the loꝛde Chauncelour) what a felowe arte thou? Thou wouldeste goe about to bꝛinge into the peoples heades, that we, al the loꝛds of the parliamẽt house, ꝑ knights, Burgiesses, and all the whole, is periured. Oh what an hereſye is thys? Here good people ye may ſee what a churliſhe hereticke thys felowe is. If I ſhoulde make an othe, I would neuer helpe my bꝛother, oꝛ lende hym money in hys nede, were this a good aunſwere to tell my neyghboure, deſyꝛinge my helpe that I hadde made an othe to the contrarye, I coulde not dooe it: Heare the loꝛde Chauncelloꝛ made muche a do, & a long time was ſpẽt about othes, which wer good & which wer euil,

he capciously asking of Bradford often answer of things cõcerning othes, which Bradford would not geue simply, but with distinctiõ, wherat the lord Chancelour was sore offended. But Bradford still kept him at the baye: that the oth againste the B. of Rome, was an vnlawfull othe, vsing therto, the Chancelors owne boke de Vera obedientia. For confirmaciõ: at the length thei came to this issue, who should iudge of the lawfulnes of of the othes. And Bradford said, the worde of God, accordynge to Christes owne woordes. John. 12. saying: My word shal iudge. And according to the testimonie of Esai. 2. & Micheas. 4. That goddes word coming out of Jerusalẽ shal geue sentẽce amongst ỹ gentiles. By these woordes my lord qꝺ he, I wil

will proue the othe against ȳ B. of Romes auctorite, to be a good, a godli, & a lawful oth. So therof the lord Chauncelor left his hold, saying ȳ as ȳ other day he pretended denyal of the Queenes auctharite & obedience to her highnesse: so did he now. But Bradford, as the day before proued, that obedience in this point are particuler to the Quenes highnes. If she shold demaũde an othe to the .B. of Rome beinge denied, it was a generall denial of her auctharitie and obedience to her, no more (quoth he) then the gift or lease of a sole peece of a mans inheritance proueth a sale, gift, or lease of the whole inheritance. And thus muche a doe was made about the matter. The lord Chancelor talking muche, & vsing many examples of dette, of

going out of the towne to mowe by othe, yet tarying tyll Fridaye: such like, whiche triflinge talke Bradford did touche, saying, that it was a wonder, that his honour did wey cõscience no more in this, and would be so earnest in bowes for mariage of Pryestes, made to bishops, and bee careless for Solemne othes made to God and the prince. Summa this was the ende, the lorde Chauncelour sayde, the Queene might dispence with it: & did it to al the whole realme. But Bradford said, the Queenes highnes, could do nò more but remitte her right. And as for the oth made to God, she coulde neuer remytte. For as muche as it was made to God. At which woordes the lord Chauncelour chafed wonderfully, and said that in plaine sentence he

slan-

slandered the hole realme of perjury: and therfore (qᵗ he) to ỹ people, you may se how this felow taketh vppon hym, to haue more knowledge & cõscience, then al the wise men of England, & yet (qᵗ he) he hath no conscience at al. Wel (qᵗ Bradforde) my lord let al the stãders by see, who hath conscyence. I haue beue a yere & a half in prysõn, now before all this people declare, wherfore I was prisoned, or what cause you had to punish me. you sayde the other daye in youre owne house, my Lord of London witnessing with you, that I take vppon me to speake to the people vndesyred. There he sytteth by your Lordship, I meane my lord Bishop of Bath, which desired me himselfe, for ỹ passiõ of Christ I wold

speake to the people, vpon whose wordes I comming in to the pulpit: had like to haue bene slaine w a naked dagger, which was hurled at me, I thinke, for it touched my sleaue. Ye ecclsones praied me, I woulde not leaue him, & I promised, as long as I liued, I would take hurt ẏ day before him, and so went out of the pulpit, & at length brought him safe to a house. Besides this: in ẏ after noone I preach at Bow church, & going vp into the pulpitte, one willed me not to repus ẏ people for ẏ fact (for (qȳ he) you shal neuer come downe aliue if you do it. And yet (qȳ Bradford) notwithstanding, I did in ẏ Sermond. reproue their fact, & called it sedicion, at the least. xx. tymes. For all whiche my doinge, I haue receiued this recompence, prison a

pere

yere & a halfe & moze, & death, now which you go about. Let al mē (qᵗ Bzadfozd) nowe iudge, wher conscīēce is. In speking these wozds: ther was ꝑ ēdeuozed to haue letted it, but Bzadfozd spake on, & let thē speake what they would. And the lozd Chancelour said, ꝑ foz al his faire talke his fact at ꝑ Crosse was naught. No (qᵗ Bzadfozd) my fact was good, as you youre selfe did bear witnes wᵗ me. Foz when I was firſt befoze you in ꝑ Towze you your selfe did saye ꝑ the facte was good, but, qᵗ you, the mynde was euyll, wel then qᵗ I, my lozd, in that you alowe my facte & condemne my mynde in it, I can not otherwise declare my mynd to mā thē by saying & doīg, god, I truſt, one day will open to my comfozte what my mynde was, and what

yours

yours is. Here the lord Chaunce-
lour was offended & saide, that he
neuer said so, I (qᵗ hee) had not so
litle wit, I trow, as not to discerne
betwixt meaning & doyng, and so
brought forth, litle to ỹ purpose,
many examples, that mẽ construe
thynges, not by the meanynge of
mã, but by their doings. But whē
this coulde not serue: then cometh
he to another matter, and said, he
was put in prison at the first, be-
cause he woulde not yelde, nor bee
conformable to the Queenes reli-
gion. Why (quoth Bradford) your
honour knoweth, that you would
not then reasõ with me in religiõ,
but you saide a time should after-
ward be found out, whē I should
be talked wᵗ al. But (qᵗ Bradford)
if it were as your lordship saith, ỹ
I was put in for religion, in ỹ my
religion

religiō was thē auctorised by the publike lawes of the realm, could cōsciēce punish me or cast me into prisō therfore: Wherfore let al mē iudge in whō consctence wanteth. Here cōmeth forth M. Chāberlain of Woodstocke, & said to the Lord Chancelor, ỳ Bradford had bene a seruing mā, & was with M. Hatington. True (ỳ the lord Chancelour) & did deceiue his M. of. 27 poundes, & because of this, he wēt to bee a gospeller, and a preacher (good people) and yet you se how he pretendeth cōsciēce. My lord, ỳ Bradford, I set my fote to his fote whosoeuer he be, ỳ cā come furth, & iustly vouch to mi face ỳ euer I deceiued my M. And as you ar chief iustices by office, in Englād, I desire iustice vpō them ỳ so slander me, because they cannot proue it.

Here

Here my lord Chauncelour & M. Chamberlain wer stroke blanke, & said thei heard it, but, q the lord Chauncellour, you haue an other maner of matter then this, for you are an heretike. yea, quoth ỹ B. of Londō, he did write letters to. M. Pendleton, whiche knoweth his hand as wel as his own. your honor, quoth ỹ bishop to the lorde Chancelour, did se them. That is not true, quoth Bradforde, I dyd neuer write to Pendleton sithe I came into prisone, therefore I am not iustlye spoken of. yea but you indited it, quoth the B. of Londō. I did not, quoth Bradforde, nor know not what you meane, & that I offer to proue. Here commeth a nother, I trowe thei call him M. Allin one of the Clarks of the coū sell, putting my lord in remembe-

rance

tance, of letters sent into Lankeshire. It is true, quoth the Lorde Chancelor vnto him, for we haue his hand to shew. I denie ỹ quoth Bradford, ỹ you haue my hande to shewe, of letters sent into Lankeshire, otherwise, then before you all I will stande vp and proue thē to be good and lawfull. Here was al answered, & therefore the lorde Chancelour began a new matter. Sir, quoth he, in my house the other day, you did moste contemptiously contempne the Queenes mercy, & further said, you woulde maynteine the erronious doctrine in king Edwardes daies, against al men, & this you did most stoutly. Well (quoth Bradforde) I am glad that al men see, you had no matter to imprison me afore that daie, iustlye: nowe saye I, that I

dyd

did not contẽtuously contemne
Queenes mercy, but wolud haue
had it with gods mercy, that is,
without saying and doynge anye
thing, against god and his truth.
And as for maintenãce of doc-
trine (because I cãnot tel how yee
wil stretche this woorde mainte-
nãce) I will repete again ẏ which
I spake. I said I was more con-
firmed in the religion set foorth in
king Edwardes dayes, then euer
I was, & if god so would, I trust
I should declare it, by geuing my
life for the confirmacion and testi-
ficacion therof. So I saide then, &
so I say again now, ẏ Bradford.
As for otherwise to mainteine it,
then pertayneth to a priuate per-
son: bycõfessiõ (I thought not nor
thinke. Well (ẏ the lord Chance
lor) yesterday thou diddest mayn-
tain

tain false heresy, cõcernyng ỹ blessed sacramẽt, & therfore we gaue ỹ respite til this day, to deliberate.
My lord (qꝺ Bradford) as I sayde at ỹ first, I spake nothinge of the Sacramẽt, but ỹ which you allowed, & therfore repued it not, nor gaue me no time to deliberate.
Why (qꝺ he) diddest thou not denye Christs presence in the sacramẽte
No (qꝺ Bradford) I neuer denyed nor taught, but that to the fayth, whole Christs body & bloud was as presente, as breade & wyne to the dewe receyuer, yea, but dost thou not beleue that Christes bodye naturallye and reallye is vnder the forme of bread and wyne?
My Lord (qꝺ Bradforde) I beleue Christ is presẽt there, to faith of ỹ dewe receyuer, as for transubstanciation, I platnely and flatlye tell

tell you I beleue it not. Here was Bradford called a deuil or sclaunderer for we are no questiō, of ỹ lord Chancelor, of transubstanciacion, but of Christs bodily presēce. Why quoth Bradford, I denye not hys presēce to the faith of the receuer, but denye that he is included in ỹ bred, or that the bred is transubstanciated. If he be not ĩcluded of the B. of Worcester, how is he then presēt: For sothe (quoth Bradford) my faith knoweth howe, though my tōg cannot expresse it, nor you otherwise thē by faith heare it or vnderstand it. Heare was much a doe now, one Docter starting vp & speking this, another that, & the lord Chancelor talkīng muche, of Luther, Zwinglius, & Oecolāpadi⁹. But still Bradford kept thē at this point, that Christ is presēt to faith

and

and ỹ there is no transubstantia-
cion nor including of Chriſt in the
bread, but al this would not ſerue
thē. Therfore an other biſhop aſ-
ked this queſtiō, whether ỹ wyc-
ked man receiued Chriſtes very
bodie or no? Bradford anſwered
plainly, no. Where the lord Chan-
celor made a long oracion, howe ỹ
it could not be ỹ Chriſte was pre-
ſent, excepte that the euill man re-
ceiue hī. But Bradford put his o-
racion away in few woordes: that
grace was at ỹ preſent offred vn-
to his lordſhip, although he recei-
ued it not. So ỹ, ỹ he, ỹ receyuing
maketh not the preſens as youre
lordſhip would affirme, but gods
grace, trueth, & power, is ỹ cauſe
of the preſence, the which the wic-
ked ỹ lacketh faith cannot receue.
And here Bradforde prayed hym

not to deuorce that, whiche God hathe coupled together, he hathe coupled al this together: take eate this is my bodye, he saieth not see pepe, this is my bodye, but take eate. Here the lorde Chancelour & the reste of the Bishoppes made a great a do, that Bradforde hadde founde out a toy, that no man els euer did, of the condicions, & the lord Chancelor made many words to the people, here aboute. But Bradford said this, My lordy he, are not these woordes take eate, a cõmaundement: and are not these woordes, this is my bodye a promyse: If you wil challenge the promise, & do not ỹ cõmandemẽt, may you not deceue your self: Here the lord Chancelor denied Christe to haue cõmãded any thĩg in ỹ sacramẽt, or ỹ vse of it. Why, q Bradford

my

my lord I pray you tel the people, what mode accipite manducate is, it is plain to childre that Christ in so saying cõmandeth. At these wordes, the lorde Chauncellor made a great toying & trifling at the imperatiue mode, & fel to proposing or examining as though he shuld teach a child, & so cõcluded that it was no cõmandement, but such a phrase as this, I praye you geue me drink which is no commandemẽt I trow. But Bradford prayd him to leaue toying & trifling and said thus: my lord, quod he, if it be not a commandemẽt of Christ to take & to eate the sacramẽt, why do any take vpõ them to cõmaund & make of necessity, that which god leueth free: as you do in making it a necessary commandement, that once a yere forall that be of lawful discre

tion to receiue the sacramēt. Then the lord Chancelour calleth him a gaine Diabolus or slaunderer, & so began out of these woordes, let a 1 Cori. 10. man proue himself & so eate of the bread (the bred of Bradford) and drink of the cup, that was no cō-mandemēt, for then, qd he, if it wer a cōmandemēt, it should bynde al men in al places, & at al tymes. O my lord, quoth Bradford, discerne betweene cōmandementes, some be generall that thei binde alwaies in all places and all persones; some be not so generall as this is of the supper: The sacramente of Baptism: of the appearing before the lord at Ierusalē: Abrahās offring Isaac. Here the lord Chancelor said, what say you that Baptisme is cōmanded: thē, quoth he, we shal haue .xi. cōmandementes.

In

In dede, quoth Bradford, I think you thinke as you speake, for els you would not take the cup from the people, seyng ỹ Christe sayeth, drink of it al. But howe saye you my lord quoth, Bradford, Christe sayth to you bishops specially, ite predicate euangelium, goe & preache the gospel, lede Christes flocke, is this a cõmandement or not. Here was the lord Chancelor in a great chafe & said as pleased him. Another I wene the B. of Durham, asked him when Christ began to bee present in the sacrament, whether before the receyuer receiued it or no: Bradforde answered that the questiõ was curious, & not necessary, & further said as the said cup was the new testamẽt, so the bred was Christs body: to him that receiueth it duely. But yet so ỹ bred

is bred, for in al ỹ scripture ye shal not find this propositiõ, non est panis ther is no bred, & so he brought forth S. Chrisostõ, Si in corpore estimus. Summa much a do was here about, thei calling Bradford heretike: & he desired them to procede a gods name, he loked for ỹ whiche god appointed thẽ to do. Loe (ỹ the lord Chancelor) this felowe is now in a nother hereſy of fatal desteny, as though all thynges were so tyed together, ỹ of mere necessitie al thinges must come to passe. But Bradford praide him to take things as they were spoken, & not wreste them into a contrary sence. your lordshippe (quoth hee) doth discerne betwixt god and manne, things are not by fortune to god at any time, thoughe to man they seme so some times. I (ỹ Brad-

lorde) spake but as the Apostles spake lord (qᵗ he) see howe Herode & Pōcius Pilate wᵗ the Pharisees, ar gathered together against thee Christ, to do ẏ, which thy hande & counsell hath before ordained thē to do. Here began the lord Chācelor, to read ẏ excōmunicatiō & in ẏ excōmunicatiō when he came to ẏ name of Bradford, laicus, lay mā. Why (qᵗ he) ar you no priest: No (qᵗ Bradford) nor neuer was, eyther priest, eyther beneficed, either maried, either any preacher, afore publike auctoritie had established religion, but preached after publike auctoritie had established religiō, & yet (qᵗ he) I am thus handled at your handes, but god I doubt not will geue his blessing where you curse. & so he fel doun on his knees & hartely thāked god, ẏ he coūted

him worthy to suffer for his sake, & so praide god to geue the repentance & a good mind. After the excommunicacion was red, he was deliuered to the sheriffes of London, and so had to the clinke, from thence to the coũter in the pultry, where he remaineth close, without al company, bokes, paper, penne or ynke, loking for the dissolucion of his bodye, in ỹ which god grant to hym hys sweete mercye: throughe Christe oure Lorde. Amen.

The some of the priuate talke had with maister Io. Bradford sithen the. 29 daie of Ianuarie, by suche as the Prelats haue sent vnto him.

After my firste arraygnement in the churche of Saincte Marie Ouerie the. 29. daye of Ianuarie, aboute foure of the clocke in the euenynge, there came into the reuestrye whither I was had after my arraigmente, and tarried there al daye: a gentleman called Maister Thomas Hussey of Lincolnshiere, whiche was onis an officer in the Duke of Northfolkes

houſe to inquire for one Stonly, and when it was aunſwered hym by the vnder Marſhalles officers of the kinges benche, which were there with Doctour Taylour and me, that there was none ſuche: he caine forthwith into the houſe, & toke acquaintaunce of me, ſainge further that he woulde coine and ſpeake with me in ỹ morninge for old acquaintance ſake, for I was at muttrel toirney a pay maſter, in whiche he was and had often receiued money at my hãdes. Now in the morninge about vii. of the cloke he came into the chamber, wher in I laye, and beinge alone with me, and ſet downe, he began a longe talke, howe that of loue & olde acquayntauce he came vnto me to ſpeake vnto me, that which he would further vtter, the effecte

wherof

wherof was that I did so wonderfully (quod he) behaue my selfe before the lorde Chauncelour & the other Bishoppes the other daye, that euen the verieste enemies I had did see, howe that they had no matter againste me: therefore aduised me, as thoughe it came of his own good wil without making anye other man priuie or at anye other procuringe hym, as he said, that I would this daye (for quoth he anone you shall be called before them again) desire therefore tyme & men to conferre with al. By reason wherof he thought that al men would thinke a wonderfull wysedome, grauitie and goodnes in me: & by this meane I shuld escape the daūger whiche is nearer the you be ware of ye be. But I aunswered breifli & said,

that I coulde not, nor woulde not make any such requeste, for then (quod I) occasiō should I giue to the people and to all other that I stode in doubting of the doctrine, the which thing I told hym I did not, but thereof was moste assured, and therefore I would giue no such offence, As we were thus talkinge, the Chamber doze was vnloked, and who should come in at the doze, but one Doctour Seyton, when he saw maister Bussey: what syr quoth he, are you come before me: yea thought I, goeth the matter thus: and he tolde me no man knew of hys cōming. Wel Lord quoth I to my selfe, giue me grace to remember thy lesson, Cauete ab hominibus istis, beware of
Mat. 10 those mē, &c. cast not your pearles
Mat. 7. before doges, for I see these men

become

become to hunte the matter ẏ the one maye beare witnesse with the other. This doctor Heyton, after some bye talke of my age, of my Countrie, and such like, he began a long sermō of my lord of Cāterburye, maister Latymer, & maister Redley, and howe at Oxford they where not able to aunswere anythinge at al, and therfore: my lord of Caunterburye desired to conferre wyth the Bysshoppe of Duresme and others. All whiche talke tended to this ende, that I should make ẏ like sure beinge in nothinge to be compared in learninge to my Lordes of Cāterburye, whiche thinge is moste trut. But I breiflye aunsuered as before I did to maister Hussey, whyr with they were neither of thē both cōtented: and therefore they bid

many perſuaſions, and Maiſter doctor ſaid, how that he had herd muche good talke of me, tellinge how that yeſternight maiſter Bucorne had made repoꝛte of me, at my loꝛde Chauncelours table at ſupper, howe that I was able to perſuade as much as any that he knewe. And I my ſelfe quoth he, though I neuer herd you preache noꝛ to my knowledge neuer ſawe you befoꝛe yeſterdate: yet my thought your modeſtie was ſuch, your behauour and talke ſo without malice and impacientye, that I wolde be ſoꝛye you ſhould doo wourſſe then my ſelfe, and I tell you quoth he further, I doo perceaue that my Loꝛde Chauncelloꝛ hath a fauour toward you: wheꝛfoꝛe be not obſtinate but deſire reſpite and ſew to ſome lerned men.

to

to confer with all, but still I kepe me to my Cokoo I coulde not, nor wold not so offend gods people: I stode in no wauering, but was moste certeyne of the doctrine I had taught. Here master Doctor waxed hote and called me arrogaunte, prowde, vayne glorious, and spake like a Prelate, hauing no other aunswere of me but that he should beware of iudging, lest he cõdempned him selfe. Howbeit this would not serue but still he vrged me showing howe merciful my Lorde Chauncellor was, and how charitablye they intertained me: Vnto which wordes I briefly showed him, that I neuer knew anye iustice, muche lesse charitie. I speake it for my parte (quoth he) in my Lord Chauncellor. And so showed howe I hade ben in Pri-

Mat.
Mat.

con howe I had ben handled and howe they had no matter nowa-
geinst me but such as they shold
haue by myn own confession. But
nothing of this talke moued mai-
ster doctor: who went from mat-
ter to matter, from this poynt to
that poynte: and I gaue hym ful
the hearinge and aunswered not
bycause he came to haue had som
thing whereby my Lord Chaun-
cellor might haue had semed to
haue kepte me in prison not cau-
seles. When al their talke toke no
such effecte as they wold & loked
for. maister Hussey began to aske
me whether I would not admyte
conference, if my lord Chauncelor
shoulde offre it me publickly: to
whom I aunswered thus in effect,
that conferẽce, if it had ben offred
before the lawe had bene made, or
con-

cõference if it were offred, so that I might be at libertie to conferre, and as free as he with whome I should conferre: then quoth I, it were some thing, but eis I see not to what purpose cõference should be offered, but to deferre ẏ whiche will come at the length, and the lyngering may giue more offence then do good. Howbeit quoth I, if my Lord should make suche an offre of his owne voluntarines: I will not refuse to conferre withe whome so euer shall come. Maister doctor hearing this, called me arrogant still, proud, and what so euer pleased hym, so that I beseought them both (because I perceaued by them I should shortely be called for) to gyue me leaue to talke with God, & to begge wisedome and grace of hym, for quoth

I

I otherwise I am helpeleſſe. And ſo they with muche a doo departed. And I went to god and made my poore prayer accordingly, which of his goodnes he did graciouſlie accepte and did helpe me in my neade, prayſed therfore be his holye name.

Shortely after they were gone, I was had to ſaint Marie overis and there taried vncalled for, till xi. of the clocke that is: till Maiſter Saunders was excommunicated.

Upon the. 3. of Februarie, the Byſhoppe of London came to the Counter in the poultrie to diſgrad Maiſter Doctor Taylor, about one of the clocke at after noone, but before he ſpake to Maiſter, Tailour: I was called forth vnto him: when he ſawe me, of went

hys cappe, & out stretched he his hãde, and on this sozt he spake to me, that bycause he perceaued I was desyzous to conferre withe some lerned man, therfoze he had bzoughte maister Archedeacone Harpsfeld to me, and quoth he, I tell you, you doo like a wise man, but I pzaye you goe roundlye to wozke, foz the tyme is but shozt: my Lozde, quoth I, as roundelyl as I can I wyll go to woozke with you, I neuer desired to conferre with anye man noz yet doo, howbeit if you will haue anye to talke with me I am redy to heare and aunswere hym. What quoth my Lozd of London in a fume to the keper: did not you tell me that this man desired conference? No my Lozde quoth he. I tolde you that he wold not refuse to cõferre with

with any, but I did not shewe to
anye that it was his desire, well
quoth my Lord of London, mai-
ster Bradforde you are welbelo-
ued, I pray you consider your self
and refuse not charitie when it is
offered. In dede my Lord quoth
I, this is finale charitte, to con-
demne a man, as you haue con-
demned me, whiche neuer brake
the lawes. In Turckie a man
may haue tought free, but in En-
gland I cold not fynd it, for I am
condemned for my faith so sone
as I vttered it at your requeste,
before I had cõmitted any thing
againste the lawes. As for con-
ference, I am not afrayed (quoth
I) to talke with whome you will,
but to saye that I desire to con-
ferre: that do I not. Well well
quoth my Lorde of London; and

so

so called for maister Taylor, and I went my waye.

Upon the 4. of Februarie came one of my lord Chaūcellors gentlemen, sent as he said frō my lord as then being come frō the court. This was about .8. of the clocke the euening. The effecte & ende of his talke & message was, that my Lorde his maister did loue me well, and therefore he offered me tyme to conferre if I woulde desire it, but as I had aunswered others in this matter, so I aunswered him, that I wold neuer make that sute, but quoth I, to cōferre with any, I will neuer refuse: bycause I am certaine and able I thancke god, to defend by godlye learning, my faith. Thus with much a doo we shoke hands, and departed, he to his maister, and I

to

to my pryson.

Upon the 7. of Februarie came one maister Wollerton a Chapplaine to the Bishoppe of Lõdon to conferre with me: Who, when he perceaued that I desired not his comming, beinge as one most certain of my Doctrine. And therfore wished rather his departing thẽ abiding: well maister Bradford quoth he, yet I pray you let vs conferre a litle, perchance you may do me good, if I can doe you none. Upon whiche wordes I was content to talke. He spake muche of the doctors and fathers, of the bread in the. 6. chapiter of Iohn. And so wolde proue transubstãtiation: & howe that wicked mẽ do receiue Christs bodie. And I on the contrarie parte impugned his aucthours, with much by talke

talke betwixte vs bothe, and the keper, who toke his parte litle to ꝑ purpose. Sūma to this issue we came, that he shuld draw out of the scriptures and doctours, his reasōs. And I wold peruse them, and if I could not aunswere thē, I would giue place. And so I desired him to do my reasons, which I woulde make, and so departed for that daye.

The next day following in the morning, he sent me halfe a shete of paper writtē on bothe sides, with no reasons how he gathered his doctrine, but onlye the bare sentence: Panis quem ego dabo: The bread whiche I wil giue is my flesche. And the places in the 26. of Matth. 14. of Marke. 22. of Luke, & the .10. and .11. to the Corinth. with some sentences of the

doctors.

doctors, all which made as much against him, as with hym alonly one of Theophilact? except in the after noone he came himself, and then we had a longe bablynge to none effecte, and at the lenght he came to the church, and how that I shwarued frō the churche. Na, quoth I, that doo I not, but you do, for ỹ church is Christs spouse and Christes obedient spouse, as your church is not, which robbeth the people of the Lordes Cuppe, & of seruice in the English tonge. Why quoth he, it is not profitable to haue the seruice in Englishe, and so he brought forth this sentence to proue it. Labia Sacerdotis custodiant, legem. The lipes of the priestes should kepe the law, and out of his mouth mē must loke for knowledge. Why quoth I should

not

not the people the haue the scrip-
tures: wherfore serueth this of
Christe, searche the scriptures.
This quoth he was not spoken Joh. 5.
to the people, but to the Scribes,
& learned men: wel quoth I, then
the people must not haue the scrip-
ptures, whiche he affirmed by in-
ginge fourth this. Et erunt docti a
deo, They shalbe all taught of
God. But must we, quoth I, lerne
all at the priestes: yea quoth he,
well then said I, I see you would
bringe the people to hange vppe
Christ and let Barrabas goo, as Luk. 23
the priestes thē did perswade the
people. A whish wordes he was
so offēded: that he had no luste to
talke any more. Summa I gaue
hym the reasons. I had gathered
against transubstantiacion, and
prayed hym to frame his in the

fraime of reasons, and I would aunswere them, well quoth he, I wil do so, but first I wil answere yours. The whiche thing he hath not done hitherto, nor wil not: for I heare that he is ridden into the Country.

Upon the .12. of Febzuarye there came one of the Erle of Darby his men called Stephen Beiche, one of olde acquentaunce to me: who showed me, that my lord sent him to me, and willed me to tender my selfe, & he would be good lord vnto me. whe I aunswered, that I thancked his lordshippe for his good will towardes me, but quoth I, in this case I cane not tender my selfe more then gods honour: then he set before me, my mother, my sisters, frends, kynd folkes, & Country, what a greate discomforte it wolde be vnto the.

to

to dye as an Heretike, well (quoth I) I haue learned to forsake father, mother, brother, sisters, frends, and all that euer I haue, & mine owne selfe: or els I can not be Christes disciple. And so he tellinge me, that my death would doo much hurte, and such like talke: we shoke handes. Howbeit, nowe I remember that in oure talke he asked me, if my lord should obtaine for me, that I might departe the Realme: whether I would not be content to be at the Quenes appointmēt, whether she woulde appointe me beyond the sea: No quoth I. I had rather be burned in Englande, then be burned beyōd ȳ sea. For I know quoth I, that if she should sende me to Paris, to louen &c. fourthe with they would burne me.

Upon the .14. of Februarie there
came to me Bertiuall Cressewell
one of my olde acquentaunce,
and one that loueth my bo-
die well and my soule also, after
his religion, bringing with hym,
as I learne a kynsman of mai-
ster Feckenham: who after much
ado prayed me, ỳ he might mak
labour for me, a gods name, quod
I, doo, you may do what you wil,
yea, but, quoth he. Tell me wha
suet I should make. For soth said
I, that ỳ you wil doo, do it not a
my requeste, for I desire nothyn
at your hades: if the Queene w
giue me life, I will thanke her,
she will banishe me. I will thāk
her, yf she will condempne me
perpetuall prisonmente: I wi
thancke her, if she wil burne m
I will thancke her. Here ỳ

he wente awaye. And about a.xi. of the clocke. he and the other man caine agayne, and broughte a boke of Maister Mores inkynge to rede ouer, the whiche boke I toke. But, quoth I, good Perceiuall. I am to sure setteled, for beinge moued in thes matters. Oh, quoth he, if euer you loued me, do one thinge for me. what is that, quoth I, at the lenght, for I woulde not pro-mes, sayth he to desire and name what lerned men or man you will haue to come vnto you, my Lord of yorke, my Lorde of Lyncolne, my Lorde of Bathe, my Lorde of of Chichester. &c. wil gladly come to you: No, quoth I, neuer wil I desire the, or any others, to come to conferre with me, for I am

as certein of my doctrine, as I am of anye thing: But for your pleasure (quoth I) and that all men maye knowe I am not ashamed to haue my faith sifted and tried, bringe whome you will, & I will talke with them. So they went theyr waye. And about .3. of the clocke in the after nowne, cōmeth maister doctor Hardinge the Byshoppe of Lincolnes Chaplaine, and after a greate and solempne protestation, (when he knew I desired not his comming), how that he had prayed to God, before he came forth to turne his talke to to my good: he began to tell of the good opinion he had of me, and many God giue you good euen, so that our talke was to none effecte or purpose: saue y I prayed hym, to consider from whence he

was

was fallen, and not to follow the
world or loue it, bycause the loue
of God is not where it is, Summa
he counted me in a damnable
state: as one being out of the chur
che. And therfore wylled me to
take hede to myselfe, & not to dye
in suche an opinion. what mat-
ter Hardinge (quoth I) I haue
heard you with these eares, main
tayne this that I stode in. I haue
(quoth he) preached that the doc-
trine of transubstantiation was a
subtill doctrine, but otherwise I
neuer taught it. And so enuynge
against maryages of prieftes, and
muche againste Peter Martyr,
Martyn Bucer, & Luther, which
for breakinge their vowes, were
fullye giue vp into heresies quod
he. I telling hym all together giue
vp into poperie, after admonishe-
ments

1. Jo.

ment hereof, bad hym farewell.

Uppon the .15. of Februaris about .4. of the clocke in the afternowne, cometh Percyuall Cresswell, and the other man waityng vpon maister Harpsfeld, Archedeacon of Londō, who after gētle salutation, and many formalities begānne a longe oracion, howe that all men, euen the Infideles, Turckes, Iewes, Anabaptistes, and Libertines, desire felicitie, as well as the christians. And howe that euerye man thyncketh they shal attaine to it, by their religiō. To the whiche longe oracion I aunswerred briefly: that he spake not farre amisse. They goeth he on, yea, but the waye, quoth he, thither is not all a like. And so he set furth, howe infideles by Iupiter, Iuno, The Mahumet by

his

his Alcozan, the Jewe by his Thalmud: beleued to come to heauen. For so manye I spake sayth he: as beleue the immortalitie of the soule. And this long oracion, I as briefflie aunswered: and saide he had spoken truelye. Well then, quoth he, here is the matter: the waye to this heauen. we maye not inuente anye newe waye. Their is but one waye, quoth I, and that is Jesus Christe, as he himselfe doth witnesse: I am the waye. here Maister Harpsfeld affirmed and denyed, and further sayde, that I ment by Christe, beleuing in Christe, I haue lerned, quoth I, to discerne betwixte Faythe and Christe. Albeit I confesse that who so euer beleuethe in Christe the same shalbe saued.

No.

No, quoth he, not all that beleue in Christ, for some wyll saye, lord Lorde, haue not we caste oute deuilles &c. But Christe will saye in the daye of iudgement to those departe frō me, I knowe you not, yea syr, quoth I, you muste make a difference, betwixte beleuing & saying. I beleue, as for example, if one should say and sweare he loued you: for all his saying you will not beleue him, when you see he goeth aboute to vtter, and doo all euyll thinges againste you. wel quoth he, this is not muche materiall, Theire is but one waye Christe. How come we to know him, where shal we seke to finde him. Forsoth quoth I, we muste seke hym by his word, and in his word, & after his word. Verye good quoth maister Harpsfeld. But tell me now, howe

first

firſt we coine into the companie of them that could tell vs this, but by Baptiſme. True, quoth I, baptiſme is the ſacrament, by the whiche exteriorlye we are inſert and engrafe into Chriſte, for I dare not, quoth I, exclude oute of Chriſte, al that dye without baptiſme, I will not tye God where he is not bound. Some infants dye: whoſe parents deſire baptiſme for them, and maye not haue it. To thoſe, quoth he, we maye thincke perchaunce ſome mercie God will ſhew. yea, quoth I, thoſe infants whoſe parentes doo contempne baptiſme, wil not I contempne vtterlye, becauſe the childe ſhall not beare the fathers offence. well quoth he, we agree that by baptiſme then we are brought, and (as one would ſay) begotten of chriſt,

for

for christe is oure father, and the churche his spouse is our mother, as al men naturallie haue Adam for their father, and eue for their mother, so all spirituall men haue Christ for their father, & the churche for their mother, whiche churche. As Eue was taken out of Adams side: so was she of Christes side, where out flowed bloud, for satisfaction & purging of our sinnes. Al this is true, quoth I, and godlye spoken. Nowe then, quoth he, tel me whether this churche of Christe hathe not ben alwayes: yes, quoth I, sithen the creacion of man, and shalbe for euer. Verie good, quoth he. But yet tel me, wether this churche is not a visible Church, or no: yes (quoth I) that it is, howbeit none otherwyse visible, then Christe was

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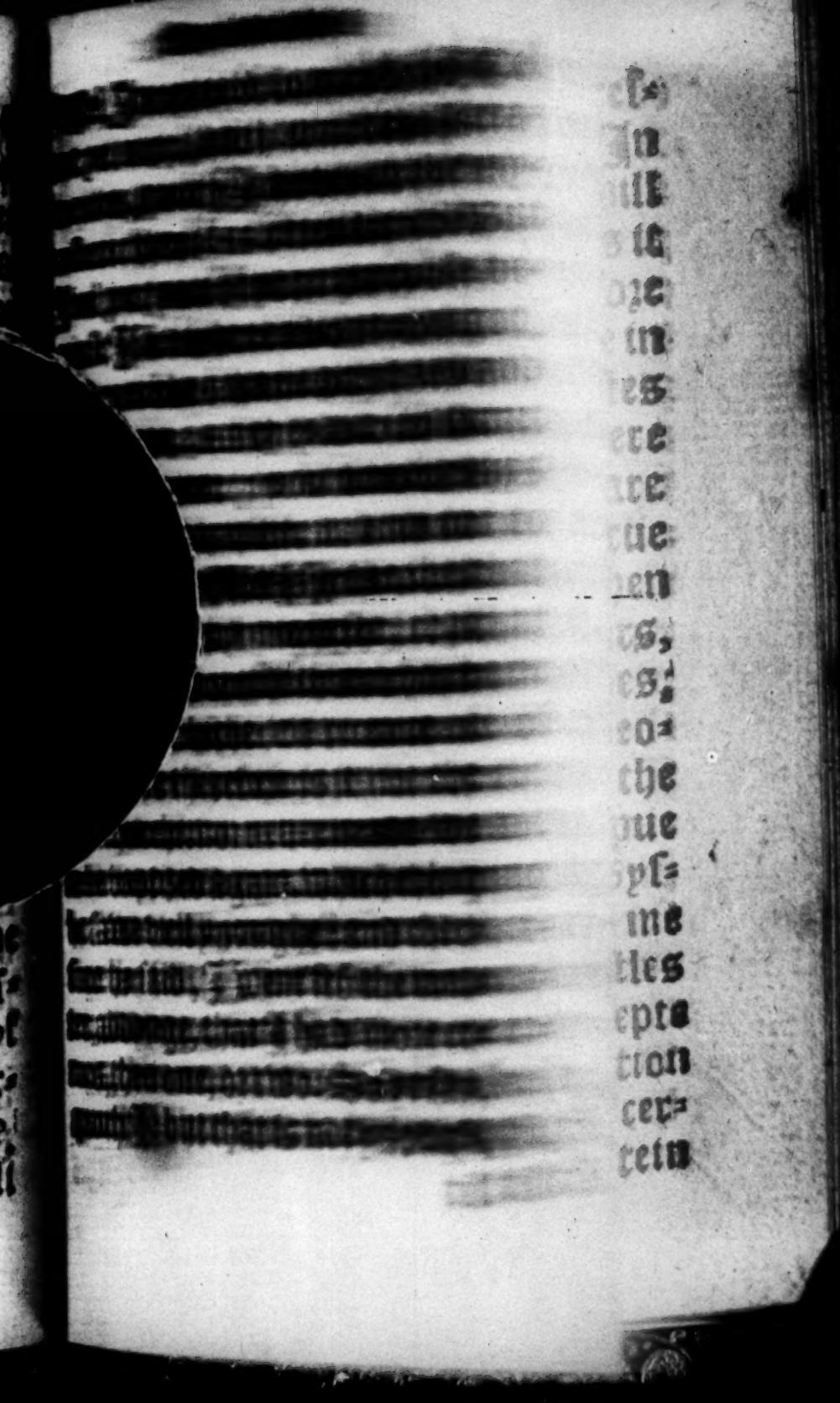
here on earthe, That is no exte-
rior pompe or shewe, setteth her
forth commonlye. And therfore to
see her we muste put on such eyes:
as good men put one, to see and
knowe Christe: when he walked
here one earthe. For as Eue was
of the same substaunce, Adam
was of: so is the churche of the
same substaunce, Christe is of.
I meane flesche of flesche, and bone
of hys bones, as Paule sayeth,
Ephe. 5. Looke therefore howe
Christe was visible knowen to be
Christe, when he was on earthe:
(that is by considering him after
the word of God) so is the church
knowen. I do not come to reason,
saith he, at this present, & therfore
I wil go on forward. Is not this
a multitude? yes (q I) that it is.
Howbeit, quod latet anguis in herba Virgi
you

You meane a sutteltie in ỹ wo
what visible multitude was th
in Helias tyme, or when Moy
was on the mounte Aaron, and
Israel worshipping the calfe
goo from the
No nothing
doo but p
wel whe
fore fewe
that you
he, I p
ledge, a
more. T
this multit
sterie or preat
Here syr, quoth
the bushe. If you vnderstand
preaching, for confessing the gos-
pel: I wil go with you, or els y
you wil, you may know that per-
secution often letteth preachinge,

well



You meane a sutteltie in ỹ wordes what visible multitude was ther in Helias tyme, or when Moyses was on the mounte Aaron, and al Israel worshipping the calfe, you goo from the matterr, quoth he. No nothinge at all said I. For I doo but preuent you, knowynge wel where aboute you go, & therfore fewer wordes might serue: if that you so would. Well, quoth he, I perceaue you haue knowledge, and by a litle perceaue the more. Tell me yet more. whether this multitude haue not the ministerie or preaching of gods word? Here ye, quoth I, you go about the bushe. If you vnderstande preaching, for confessing the gospel: I wil go with you, or els yf you wil, you may know that persecution often letteth preachinge.

well

Wel, I meane it so, quoth he. Tel me yet more, hath it not the sacramentes, quoth I, howbeit the mysterie therof is often letted? But I wil put you of your purpose, because I see where about you goo. If heretickes haue baptized and doo baptize, as they did in sainct Cyprians time: you knowe thys baptisme is baptisme, and not to be reiterated. This I speake, that the standers by might see, that thoughe the poptshe church haue baptisme, whiche we receaue of them: yet therefore is it not the true churche: nor neuer neade we to be baptized again. Which thing he sawe well ynoughe: and therfore he said, I went frō the matter, addynge, that I had more erros, then one, or two. So ye say, quoth I: but that is not ynough,

till

till you proue them. Well, quoth he, this churche is a multitude, hath the preaching of the gospell and the ministracion of the sacramentes, and yet more, hath it not the power of iurisdiction? Oh sir, quoth I, whether goo you, you walke not wisely, ynough you can not deceaue me (I thancke god): what iurisdictiō is exercised in time of persecutiō, i afflictiō. I meane quoth he, by iurisdiction, admonishing one an other, and so forthe. well, go to saith I, what then: It hathe also, quoth he, succession of Byshoppes. And here he made muche adoo, to proue that this, was an essenciall point. you say true, quoth I. For if this poīt fale you: allthe church you go about to set forthe, will fall downe. you shal not fynd in all the scripture,

this

this is essentiall pointe of succes-
sion of Bysshoppes, quoth I. In
Christes churche Antechrist will
sitt. And Peter telleth vs, as it
wente in the olde churche afore
Christes commiug: so will it be in
the newe churche, sithen Christes
comming. That is, as their were
false Prophetes & suche as bare
rule were aduersaries to the true
Prophetes: so shal there be sithen
Christes comming false teachers,
euen as of such as be bysshoppes,
and beare rule amonges the peo-
ple. you alwayes goo out of the
matter, quoth he. But I wil pue
(saeth he) the succession of Bys-
hoppes. Woo so, quoth I. Tel me
quoth he, were not the Apostles
bysshoppes? No, quoth I, except
you will make a newe definition
of Bishoppes, that is, giue no cer-

tein place. In dede sayth he, the Apostles office was more thē bysshopes, for it was vniuersal. But yet Christe instituted Bysshoppes in his Churche, as Paule saith, he hathe gyuen Pastours, Prophetes, so that, I troue it be proued by the scriptures, the succession of bysshoppe: to be an essentiall pointe. To this I aunswered, that the ministerie of godes word and ministers: is an essenciall pointe, but to translate this to bysshoppes and their successiō, quoth I: is a plaine subtiltie. And therfore, quoth I, that it may be playne: I wyll aske you a question. Tell me whether the scripture knowe anye difference betweene bysshoppes, and winisters, whiche you call prestes. No saithe he, well, then goo on forwardes

quoth

quoth I: and lette vs see what you shall get nowe by the succession of Byshoppes, that is of ministres, whiche can not be vnderstande of such Byshoppes as ministre not, but Lorde it. I perceaue, quoth he, that you are fare oute of the waye. For your doctrine, you can neuer showe this a multitude, whiche ministrethe goddes woorde and his Sacramentes, whiche hath iurisdiction and succession of Byshoppes, to haue from tyme to time beleued as you beleue, begynning nowe, & so go vpwards, as I wil do, quod he, of our doctrine. And therefore you are out of the Church, and so maye not be saued. Perchaunce you wil bring me downewardes, a shew to bleare the peoples eyes, but to goo vpwardes: that can

you neuer doo. And this is the true triall. To this I aunswered, that he ought to giue me leaue to followe the scripture and examples of good men. Then said, yea. Wel then, quoth I, Stephē was accused and cōdemned as I am, that he taught newe and false doctrine before the fathers of the churche, then as they were taken. Now what doth Stephen for his purgacion, but improued theire accusacions. But how doth he it, by goinge vpwardes. No, but by goinge downewardes. Beginning at Abraham, and cōtinuing stil till Esaias time, and the peoples captiuitie. From whence he maketh a great leape, vntill that tyme he was in) whiche was I thincke vpon a foure yeres) and called them by there right name

hels

hell houndes, rather then, heauen houndes. On this sorte syr, quoth I, will I proue my faith, & that you can neuer doo yours, yea, syr, quoth he. If we dyd knowe you had the holy goste: then could we beleue you. Here might haue ben aunswered, that Stephens enemies would not beleue he had the holy gost, and therefore they dyd as they did. But in speakinge he rose vp, and the keper called, and others that stode bye to take his parte all againste me. Howe be it gentlie, without anye tawntynge or tayling, onelye prayinge me to take hede to that maister Harpsfeld speake, who still said I, was oute of the churche, and did contempne it, spitt againste it, and I cannot tel what. But I still affirmed that I was moste certeine, I

was in Christes churche, & could shewe a demonstracion of my religion, from tyme to tyme continually. And so we made an ende, sainge that in the morninge he would come again vnto me. God our father, for the name and blod of his Christ: be merciful vnto vs, and vnto all his people, and kepe them frō al false teachers, & blind guides, whereby (alas) I feare me mnche hurte wil come to this realme of England. God our father blesse vs, and kepe vs in his truth & pure church forever. Amē.

A prayer of M. Bradfords.

Vppon the .16. of Februarye in the morning about .9. of ỳ clocke: there came again the said maister Harpsfeld, and the other two with him. Nowe after a fewe wordes spoken: we sate downe, & maister Harpsfeld, beginning a very long

oracion

ozaciõ, almoſt ther quarters of an houre lõg. Firſt repeting what, & how far we haue gone aſtraye, & beginnynge to pzoue vpwardes ſucceſſion of Byſchoppes here in Englãd foz. s.c. yeres, in Fraũce, at Liõs: foz. xii. c. yeres, in ſpaine at Hiſpalen, foz. viii. c. yeres in Italie at Millen, foz. xii. c. yeres, goinge by that to pzoue his churche, whereto he vſed alſo ſucceſſiõ of byſchopes, in the Eſt church foz the mozе confirmacion of hys wozdes, and ſo concluded with an exhoztation, & an interrogation. The exhoztacion, that I woulde obey this church, the interrogacion, whether I could ſhewe anye ſuch ſucceſſion foz the demonſtracion of my church, (foz ſo he called it whiche I followed). Unto this his long ozacion, I made a ſherte

aunſwered, howe that my memo-
rie was euill for to aunſwere par-
ticularlye his long oracion, ther-
fore I woulde generallye doo it,
thinckinge that bycause his ora-
cion was rather to perſwade, then
to proue: that a generall aunſwere
would ſerue. So I told him, that
if Chriſte, or his Apoſtles beinge
here on yearth, hath him demaũ-
ded of the Prelats of the churche
then, then, to haue made a demon
ſtracion of the churche, by ſucce-
ſion of highe prieſtes, whiche had
approued the doctrine he taught:
I thincke, quoth I, that Chriſte
herr would haue done as I doo.
That is, haue brought furth that
which vpholdeth the church: eũ
the veritie of the wordes of God,
taught & beleued, not of the high
prieſtes (which of longe time had

per-

persecuted it) but by ỹ Prophetes & other good simple men, whiche perchaunce were counted for hetetickes with the churche: that is with them, that were ordeyned highe prieſtes in the churche, to whome the true churche was not then tyed by any ſucceſſiō, but the word of god. And thus to thincke quoth he Saint Peter gyueth an occaſion, when he ſaith: That as it went in ỹ church before chriſtes comminge: ſo ſhall it goo in the Churche, after his commynge, but then, the pillars of the Churche, were perſecutours of it. Therefore the like we muſte loke for nowe. Why, quoth he, I can gether, and proue you ſucceſſion in Jeruſalem of the high prieſtes. From Aarons time, I graunte, quoth he, but not ſuche ſucceſſion as allowed ỹ trueth. Why, quoth 2. Pet. 2

law,

he, did they not all allow Moyses lawe: yes, quoth I. And kept it, for the bokes therof, as you do the Bible and holy scripture: but the interpretacion and meaning of it, they did corrupte, as I take it you haue done. And therfore the persecutions they stirred vp against the Prophetes & Christe, was not for the lawe, but for the interpretacion of it, as you saie nowe: that we must haue the interpretacio of the scriptures, at your hãdes. but to make an ende, quoth I, death I do loke daily for, yea, hourely, & I thike my time be but very short. Therfore I had neade to spend in prayer, as much tyme with god as I can, (whileste I haue it) for his helpe and comforte. And therfore I praye you beare with me, that I do not more plainlye, and

longe

in moze wooꝛdes, aunſwere you longe talke. If I ſawe death not ſo nere me as it is, I woulde then weye euery peice of your ozacion: (if you would giue me the ſome of them,) & I would aunſwere them, accoꝛdinglie I hope. But bicauſe I dare not, noꝛ I will not leaue of, lokinge and pꝛouidinge foꝛ that whiche is at hande: I ſhall deſire you to holde me excuſed, becauſe I doo as I do. And I hartelye thancke you, foꝛ youre gentle good will. I ſhall hartelye pꝛaye GOD oure father, to giue you the ſame lyght and lyfe, as I wiſhe to my ſelfe. And ſo I beganne as to riſe vppe. But then maiſter Harpſfeld beganne to tell me, that I was in a verye perillous caſe, and he was ſoꝛie to ſee me ſo ſetteled. Telling

further, that in dede he could tell me nothinge, whether death were fare of or nere. But that forceth not, quoth he: so that you did dye well. Well quoth I: yes. For I doubte not in this case, but to dye wel. For as I hope and am certain, my deathe shall please the Lord: so I trust, I shall dye cheerfullye, to the comforte of his children. yea, but what if you be deceaued, quoth he: what quoth I, if you dyd saye the Sone did not shyne nowe. Then it did shine thorroughe the wyndowe where we satt. wel, quoth he, I am sorrie to see you so secure and careleſſe. In dede quoth I, I am more careleſe & ſecure, carnallie, then I shoulde be, God make me more vigilant. But in this case, quoth I, I can not be to ſecure, for I am moſt aſ-

ſured,

bured, I am in the truth. That are ye not, quoth he, for you are not of the Catholike church. No, quoth I: thoughe you haue excommunicate me: yet am I in the Catholike church of Chriſte, and wil be a child of it, and an obedient child for euer. I hope Chriſte will haue no leſſe care for me, then he had for the blynd man excommunicate of the Synagoge. And, quoth I, further, I am certain that the neceſſarie articles of ỹ faith (I meane the. xii. articles of the Crede). I confeſſe & beleue with that, which you call the holy church. So that euẽ your church, hath taken ſome thing to muche vpon her, to excõmunicate me for that, whiche (by the teſtimonie of my Lord of Duriſme in his boke of the ſacramẽt, lately put furth) was free of ma-

further, that in dede he could tell me nothinge, whether death were fare of or nere. But that forceth not, quoth he: so that you did dye well. Well quoth I: yes. For I doubte not in this case, but to dye wel. For as I hope and am certain, my deathe shall please the Lord: so I trust, I shall dye cheerfullye, to the comforte of his children. yea, but what if you be deceaued, quoth he: what quoth I, if you dyd saye the Sonne did not shyne nowe. Then it did shine thoroughe the wyndowe where wes satt. wel, quoth he, I am sorrie to see you so secure and careleſſe. In dede quoth I, I am more careleſe & secure, carnallie, then I shoulde be, God make me more vigilant. But in this case, quoth I, I can not be to secure, for I am most assured,

lured, I am in the truth. That are ye not, quoth he, for you are not of the Catholike church. No, quoth I: thoughe you haue excommunicate me: yet am I in the Catholike church of Christe, and wil be a child of it, and an obediēt child for euer. I hope Christe will haue no lesse care for me, then he had for the blynd man excommunicate of the Synagoge. And, quoth I, further, I am certain that the necessarie articles of ỹ faith (I meane the. xii. articles of the Crede). I confesse & beleue with that, which you call the holy church. So that euē your church, hath taken some thing to muche vpon her, to excōmunicate me for that, whiche (by the testimonie of my Lord of Durisme in his boke of the sacramēt, lately put furth) was free of ma-

pye

nye an. yeres after Chriſte, to be leue oꝛ not beleue: what is that quoth he: Tranſubſtantiation ſaid I. Why, you are not cõdempned therefoꝛe only, quod he. Yes quoth I, that am I, and bycauſe I denye, that wicked men do receaue Chriſtes bodie. No, quoth he, you agree not with vs in the preſence, noꝛ in nothing els. Yow you beleue, quoth I, you knowe: foꝛ my parte I confeſſe a preſence of hole Chriſte, God, and man, to the the fayth of the receauour. No, quoth he, you muſte beleue a Reall preſence in the ſacrament. In the ſacramente, quoth I: No I will not chute hym vppe, noꝛ tye hym to it, otherwiſe then faithe ſee the and permitteth. If I woulde include Chriſtes reall preſence in the ſacrament, oꝛ tye hym

hym to it otherwise, then to the fayth of the receauer: then the wycked man shoalde receiue him, whiche I do not, nor will not beleue by goddes grace. More pitie, quoth he: but a man maye easelye see you make no presence at all, and therefore you agree not therein with vs. I make a presence, quoth I, and a true presēce: but to the fayth of the receauer. what, quoth one, that stode by, of Christes verie bodie whiche died for vs, yea, quoth I, euē of whole Christe: God, and man, to the faythe of hym that receaueth it. why, quoth maister Harpsfield, this is nothing els, but to exclude the omnipotencie of God, and all kynde of myracle in the Sacrament. No, q I, I do not exclude his omnipotencie, but you rather

doo

doo it. For I beleue that Christe can accomplishe his promise, the substaunce of bread and wine beinge their still: as well as the accidents. And, quoth I, I counte it a greate miracle: that common bread shoulde be made a spirituall bread, that is, a bread ordeined of God, not for the foode of the bodye, but rather for the foode of the soule. For when we come to the sacrament, we come not feade our bodies, and therfore we haue but a litle peice of bred: but we come to feade our soules by faith, whiche the wicked waunte: and therfore they receiue nothynge but Panem Domini as Iudas did, and Panem Dominum, as the other the Apostles did. The wicked, saithe maister Harpsfeld, do receiue the verie bodie of Christe, but not the

grace

grace of his bodie. No, quoth I, they receaue not the body, for it is no dead carkase. He ỹ receaueth it: receiueth the spirite, whiche is not with out grace I wyne. Wel, quoth he, you haue very many erors. you counte ỹ Masse for abhominacion, and yet saint Ambrose saide masse. And so red oute of a boke written, a sentence of saincte Ambrose to pue it. Why, sir, quod I, the masse, as it is now, was nothinge so in saint Ambrose tyme. was not the moste perte of the Canon, made sithen by Gregorius, & Scolasticus, and others. Indeed, quoth he, a greate peice of it was made as ye saye, by Gregorius, but Scholastic⁹ was before S. Ambrose tyme. I wene not, quoth I, howbeit I wyll not contend. Saint Gregorie saith, that the A-

postles said masse, with out Can-
nons, onely with the lords praier.
you saye true, quoth he, for the
Canon is not the greateste parte
of the masse. The greatest part, is
the sacrifice, eleuacion, transub-
stantiacion and adoracion. I can
awaye with none of those, quoth
I, No I thincke the same, quoth
he. But yet Hoc facite telleth plain
lye the sacrifice of the churce. you
consider not well, quoth I, this
worde sacrifice, not discernynge
betwixte the sacrifice of the chur-
che, and the sacrifice for the chur-
che. The sacrifice of the Churche,
is no propitiatorie sacrifice: but
a gratulatorie sacrifice. The sa-
crifice Christe hym self offered: is
the propitiatorie sacrifice. And
as for your Hoc facite is not re-
ferred to anye sacrifyinge: but

to

to the whole action, takynge, eatynge. you speake nowe, quoth he, not learnedlye, for Chrysite made his supper, onelye to the. 12. not admittinge his mother, or any of the seuentie disciples to it. Nowe the Apostles doo signifie the priestes. I thincke, quoth I, that you speake as you would mē shoude vnderstand it, for els you woulde not kepe the Cup awaye from the Laitie. We haue greate cause to thācke you, that you wil giue vs the bread, for I perceaue you make it, as thoughe Christe had not cōmaūded it to his whole church. Frō this talke he went to. shew me Eleuacion bringing out a place of Saint Basilius de Spiritu. And I told him that I had red ye place which semeth not to make of eleuatiō. But, quoth I, be it as it is, I

haue ben in prison long, without bokes and all necessaries for studie, and therfore I muste omitte these thinges death draweth nye, & I by your leaue, must not leaue of to prepare for it. If I could do you good, quoth he, I woulde be right glad, either in soule or body for you are in a perellous case both waies. Sir, quoth I, I thāck you for your good wil. My cause is as it is: I thancke God it was neuer so wel with me: for death to me shall be life I truste and hope in god. It were beste for you to desire maister Harpsfeld, quoth maister Cressewell, ỹ he mighte make sute for you, for a time, to cōferre. Unto whiche woordes Maister Harpsfeld said: that he would doe the beste he could, for he pitied my case verie sore, Sir, quoth I, to

desire

desire any bodie to sewe for tyme for me, I neuer wil do it by godes helpe. For I am not wauerynge, nor I would not that anye bodye should thincke, I were so. But if you haue the charitie and loue towardes me, you pretend, and ther to doo thincke that I am in an errour: I thincke the same shoulde moue you to doo, as you woulde be done by: as you thincke of me: so do I of you, that you are farre out of the way, & not only thincke it, but also am therof assured. In this and suche lyke gentle talke we departed: he saing ỹ he would pray for me, others willinge me, to desire him, to sue for me, whiche I did not. But I wished hym as muche good as he did me. And as he was goinge and bad me farewell, he turneth againe & geueth

me Irenens, prayinge me to read ouer a certeine place in it, whiche thig I told him I wold, although I had red it before. At the doze the wife of the house mete hym, & asked hym how he had done. For sothe Maisters, quoth he, I fynd alwates one maner of mā of him, as I found him, so I leaue him. I pray you sir, quoth she, do hym no hurte. No quoth he, but if I can I wil do hym good. At after diner the same daye, maister Clayden my keper, commeth vnto me from the Erle of Darbye, with whome he had dyned beinge sent for purposly, about me. Nowe after his cōming home, this was the some of hys talke. That the Erle would gladly haue me not to die. And therfore he would make sute on my behalfe to ỹ Queenes gigh

nes.

nes, wherfore, quoth my key, you muſt tel me, what you wold haue him to do, ẏ to morow I may brig hym worde, as he hath required me. Marie, qᵗ I, M. Clayden I hope I ſhal nead litle to make many wordes in telling you my ſute, as I hartely thãke his lordſhip of his good wil, and zeale, ẏ he beareth vnto me: ſo you know I can not deſire any to make ſuit for me. If of his own will he do ſue for ydon, baniſhmẽt, ꝑpetual priſon, or what hispleaſure ſhalbe for me, I were to blame, if ẏ I would take it vnthankefullye. Albeit I knowe deathe, and ſpedie diſpache were moſte well come vnto me, Well, quoth he, I will tell hym to morowe, ẏ thoughe you can not nor wil not make ſute, to any to ſue for you: yet youwil be content, If he on his lordſhipes good will will

labour on your behalfe. yea, quod I, and to tell you truth, where I perceaue that others doo sue for me, (meaninge Percivall, Cresswel and maister Harpsfeld) I had rather my Lord of Darbye shoulde doo it: for that my frendes & the countrye mighte lesse be offended at hym, bycause he maste haue the burning of me. After this talke with my keper maister Clayden: there cōmeth one of the Queenes seruauntes and officers, (whose name I will not reherse) whiche after a litle talke fel down on his knees, and with teares, besought me, for the passion of Christe: that I would a litle loke to my self, to make some sute, &c. For, quoth he, (swearing an othe) it will not be longe vnto, before thou shalte be able to doo more good, then euer thou

thou dideste. But I shewing my selfe not vnthankefull for his good will: departed from hym, as one litle lusting to heare suche counsell. Of him I lerned, twesdaye followinge, was the vttermost daye I shoulde tarrye here. within an houre after this mānes departure frō me: the keper maister Clayden called me, sayinge that he perceaued, howe that my frend Percival had told him, that maister Harpsfeld had wzitten to maister doctoz Martin: to be a meanes to the Counsell foz lōger tyme foz me. Where vpon, quoth he, I thincke it were beste to send my Lozd of Darbie wozde of this to might: lest he be pzeuēted. And I aunswered thus. That as he thought good, so he mighte doo. But, quoth I, beware I hertelye

pzay

praye, that you doo not tell my lord any thing, that I desire this. For if you do, it will in ẏ ende be more against you then with you. And he promised the same, and so departed oute of hande to the Court. Upon the .17. day (whiche was sondaye) in the after nowne, Percival Cresselwel sent me word by him that came firste with him, that if I woulde make anye sute my selfe, or wil any to doo for me. I might spead, but els, quoth he, nothing wil be done, as he presently hath receiued answere of my lord Chauncelor. wel, quoth I, I am at a pointe, and so toke my leaue, lokinge still when the Sheriffes woulde come for me. For I had heard ouer night, that one of the Garde whiche was appointed to cõueye me down, into Lãkishiere:

had

had told one that they hade warning againſt to morowe for me.

Vppon the. 18. daye (whiche was twelfdaye) I heardе that the writе for my execucio was called in again, and the Sheriffe of Lā-kaſhiere diſcharged of me for ỹ preſente. And in the after nowne one of my Lorde of Darbis men brought me worde: howe that my lord had taken greate paines for me, and had kneled before, the Queene, and many more wordes, deſiring me ſom thing to ſe to my ſelfe now. But, quoth he, what, & how muche is done for you I can not tell, but this muche I thincke ſaith he, you ſhal haue your boks, and tiue ynough to peruſe them. Well, quoth I, I praye you hartelye, thancke my Lorde for hys good wil towardes me, I ſhal (as I haue done pray) ỹ God would

giue vnto hym, as to my selfe, the which is all I can do. For doinge for my selfe, as I woulde be sorye that my lord or you, should thincke any waueringe in me for my doc=trine: so I would be lothe, but to doo all for my selfe, that I can do with a good cõscience. And as for tyme, quoth I, & bokes, although I see it is but a lingering of the tyme: yet I am glad of it, in this respecte: ẏ my lord, & others may know, I hold no opinion, but such as I dare sifte, and abide the rea=soninge for, with any man. I trust, you and many others shal se, that oure doctrine is true, & therefore dare and desire to abide the light, and all mens lokynge on, where perchaunce it is bruted abrode, that we are altogether obstinate and cannot defend it by lernynge,

after

after this talke, there was a priest called maister Couppage: which began to exhorte me to take the iniuries done vnto me patiently. For, quoth he, I doubte not but if you wil come vnto vs: you shuld be more able to helpe manye, and your frendes also, then euer you were: bothe spiritually and corporally. If, quoth I, you kepe your maister Christe: I wil come vnto you, but other wise I knowe you not. This and such like talke we had for that present, the Erle of Darbye his man appointynge maister Clayden my keper, in the mornyng to come to my Lord.

Upon the. 19. day, whiche was wednesdaye, Maister Clayden came from my lord, and in his name asked me, whether I would be contente to spake with the kinges con-

confeſſoꝛ, and Alphonſus, a frier, & to ſend him woꝛde. Sir, quoth I, you knowe, that as I deſire cõference with no man: ſo I thancke God, I am not afraied to ſpeake with anye man: where vpon he ſent my Loꝛd woꝛde, as he ſaide. And ſo I herd nothing til the day followinge, howe that my Loꝛde of Darbye, had ſent backe again, two of his mẽ, which came to me, ſayinge that they were ſent to ſolicite my cauſe, but howe oꝛ what waye I could not lerne.

Upon the .21. daye, whiche was friday, the Archebiſhope of yoꝛke, and the Byſhoppe of Chicheſter: came to the Counter to ſpeake with me. When I was come beꝛoze them, they both, & ſpecialiye my Loꝛd of yoꝛke: vſed me veryꝑ gentlie, they would haue had me

ſitt

sit downe, and bycause I woulde not: they also woulde not sitt, so we all stode, & whether I woulde or no, they would neades I should put on, not onely my night cappe: but my vpper cappe also, sayinge vnto me, that obediẽce was better then sacrifice. Now thus stãding togither, my Lord of yorke begã to tel me, howe that they were not sente to me, but of loue and charitie we come to you. And I, quoth he, of olde acquaintaunce whiche I haue had woith you, more then my Lord of Chicheſter hath had. And so cõmended me of a godlye like & cõcluding with a queſtion, how I was certain of saluaciõ, & of my religion. Marie, quod I admittinge all formalities, saue y I thãcked thẽ for their good wil, by the word of god, by the scriptures,

I

I am certein of saluacion, and of my religion. Verye wel said quod my Lord of yorke. But howe doo you knowe the worde of God and the scriptures but by the churche In dede my Lorde, quoth I, the churche was, and is a meane to bring a mā more spedely, to know the scriptures, and the woorde of God, as was the woman of Samaria was a meane ẏ the Samaritains knew Christ, but as when they had herd hym speake, they said now we know, ẏ he is Christ, not bycause of the woordes, but bycause we our selfes haue heard hym: so, quoth I, after we come to the hearing and reading of the scriptures showed to vs, and discerned by the church: we doo beleue them, and know them, not bycause the church saith they are the scrip-

scriptures, but bicause they be so; beinge therof assured, by the same spirite whiche wrote and spake them, yea, quoth my lord of yorke, but you know in the Apostles time at the firste, the word was not written. True, quoth I, if you meane it for some bokes, of the bokes of the newe Testamēt, but els, for the olde testament, Peter telleth vs that we haue Firmiorem sermonem Prophēticum, a more sure worde of prophecie. Not, quod I, that it is simplie so, but in respecte of the Apostles persons, whiche beinge a liue and compassed with infirmitie: attributed to the worde written more firmitie, as wherewith no faulte coulde be founde, whereas, for the infyrmitye of their psons, men perchaūce might haue founde some faulte at there

chig. Albeit in verie dede, no lesse obedience & faith, ought to haue ben giuen to the one, then to the other, as being all of one spirite of truth. That place of Peter, quoth my Lorde of yorke, is not so to be vnderstande of the worde of God written. yes sir, quoth I, that it is and of none other. yea in dede, quoth my lord of Chichester. maister Bradford doth tel you ẏ truth in that poinct. Well, quoth my Lorde of yorke, you knowe that Ireneus and others, do magnify much the churche, and alledge the Churche against heretickes, and not the scriptures. True, quoth I, for they had to do, with suche heretickes: as dyd denye the scriptures, and yet dyd magnifie the Apostles: that they were inforced, to vse those churches wher-

in

in the Apostles had taught, and that churche stil had receiued the same doctrine. you speake the verie truethe, quoth my Lorde of Chichester, for the heretickes did refuse all scriptures, excepte it were a peice of Lukes, gospell. Then quoth I. the alledginge of the churche, can not be primarye, or principallye vsed againste me, whiche am so farre from denyinge of the scriptures, that I appele vnto them vtterlye, as to the onelye iudge. Ja. xii. A prettye matter, quoth my Lorde of yorke, that you will take vppon you to iudge the Churche. I praye you where was your churche this manye yeres: for the Churche of Christe is Catholicke and visible. Hytherto my Lorde, quoth I, I doe not iudge

the churche, when I discerne it, from that congregacion, & those whiche be not in it. And I neuer denied the church to be Catholike and visible, although at some times, it is more visible then at som. I praye you, quoth my Lorde of Chichester, tel me where the churche, which alowed your doctrine was this. tum. C. peres. I will tel you my Lorde, quoth I, or rather you shall tell it your selfe. If you will tell me where the church was in Helias time, when Helias said that he was lefte alone. That is no aunswere, quoth my Lorde of Chichester. I am more sorye you saye so, quoth I: But this will I tell you lordshipp, that the same eies, wherewith a mā might haue espied the church chē, yf you now had them: you would not saye it were

were no answere. The fault why the church is not seene of you, is not because the church is not visible: but because your eyes are not clere ynoughe to se it. you are much deceiued, quoth he, to make such a collation, betwixe the churche then, & now. Verie well spoke my Lord (quoth the Bysshoppe of yorke) for Christes saith, Edificabo ecclesiam meam, I will buylde my churche, and not I do, or haue buylded it, but I will build it. My lord quoth I, Peter taught me to make this collation, saying: as in the people there was false Prophetes, whiche were muche mysinformation afore Christes comming: so shall there be false teachers nowe, and very many shall followe them. And as for your curtesie I hope your grace, quoth

I will not exclude thereby Christs church not to haue ben before: but rather that there is no buyldinge in the Churche, but by Christes woorke onelye. For Paule, and Apollo, be but waterers. In good faith maister Bradford, quoth my lord of Chichester, I am sorie, to see you so litle to mynde the thyng ye. He taketh vpon him (as they all doo) to iudge the church, quod my Lords of yorke. A man shall neuer come to certentie, that doth as they doo. My Lorde, quoth I, take me before you in good part. I speake simplie what I thinke: and I desire reason to answere my obiections, your affections & lordshippes cannot by rules. Let that you consider the ende, and cause of my condemnation. I can not thinke, but that it shoulde saue

 thinge

thinge moue your honours. you knowe it well ynoughe, for you herd it, no matter was layed againste me, but what was gathered vppon myne one confession. Bycause I denyed transubstantiacion, and the wycked to receaue Christes body in the Sacramente: therfore I was condempned, and excommunicate, but not of the Church: although the pillers of the same (as they be taken) dyd it. No, quoth my Lorde of Chichester, I herd say: that the cause of youre prisonemente was, for that you exhorted the people, to take the sword in the one hande, and the matocke in the other. I neuer ment any such thynge, nor speake any thynge in that sorte my lorde, quoth I, yea quoth my Lorde of

Yorke, you behaued your selfe be-
fore the Counsell, so stoutlye at
the first, that you woulde defend
the Religion then, and therefore
worthelye were you punished.
your grace, quoth I, did here me
aunswere my Lorde Chauncellor
in that pointe. But put the case I
had ben so stoute, as they and your
grace make it: was not the lawes
of ỹ realme on me side then: wher-
fore vnlustlie I was punished.
Onely transubstantiacion, which
was had on myne owne confes-
sion: was the thing, on which my
lorde Chauncellor proceded. you
denye the presence, quoth my lord
of yorke. I do not, quoth I, to the
faith of the worthy receauer. Why
quoth he, what is that: thē to say
that Christe lyeth not of the alter.
No my lorde, quoth I, in dede I

beleue

beleue not suche a presence. It seemeth, quoth my Lorde of Chichester, that you haue not red Chrysostome, for he poiteth it. Of truth my lord, quoth I, hitherto I haue ben kepte well yuough without bokes, howbeit this I remember of Chrisostome, that he lyeth vpon the altar, as the Seraphins do, touch our lips with ỹ coules of the altar in heauen, whiche is an Hiperbolicall locucion, as you knowe Chrisostome floweth with them. It is to euident quoth my lord of yorke, that you are gon to farre, but let vs come againe to ỹ churche, out of the whiche you are excommunicated, I am not, quoth I, my lord: Although they whiche seme to be in the churche, and of the churche, haue excommunicate me, as the yore blind man was:

was: Iohn. 9. I hope Christ teache-
ueth me. you deceaue your selfe, q
he, and here muche was spoken of
excommunicacion. At the laste, I
said my Lorde, I pray you beare
with me, that whiche I shall
simplye speake before you. Ver-
tuedly, quoth I, as I thinck you
did well, to departe from the Ro-
mishe churche: so I thincke you
haue done wickedly to couple vs
to it againe, for you can neuer
proue it, which you make the mo-
ther Churche to be christes chur-
che. Oh maister Bradford, quoth
my lorde of Chichester, you were
but a childe when this matter be-
gan. I was a yonge man then,
cōming from the vniuersitie, went
with the woorlde, but I tell you it
was alwaies against my stomacke.
I was but a child then, quoth I,

how

how be it as I told you I thincke you haue done euill, for nowe we are come to the wicked mā, which sitteth in the Temple of god. that is in the churche, for it cannot be vnderstād of the Mahumet or any out of the churche, but of suche as beare rule in the church. See, quoth my lord of yorke, haue you builde your faith vpō such places of scripture as are most obscure, to deceaue your selfe, as thoughe you were in the church where you are not. Well my lorde, quoth I, thoughe I might by your frutes iudge of you and others: yet will not I vtterly condempne you for euer oute of the churche, for peraduenture you sinne of ignoraunce, & if I were in your case, I thincke not, quoth I, that I should not dēpne him vtterly, yf is of my faith in the Sacrament knowinge as

you know, that at ỹ leaſt. viii. C. yeres after Chriſts, as my lord of Duriſme writeth: It was free to beleue, or not to beleue tranſubſtãtiatiõ. This is a toye, quoth he that you haue found out of your owne brayne, as though a man not beleuing as the churche doth: That is tranſubſtantiation were of the Churche he is an heretick, and ſo no member of the churche, quoth my lord of Chichester, that doth hold any doctrine, againſt the deffinition of the Churche, as now we you do hold againſt tranſubſtantiatiõ. And he brought furth Ciprian whiche was no heretick, though he beleued rebaptizinge of them, whiche were baptized of heretickes, becauſe he held it, before the churche had defined it, where as he had holden it af-

ter then had he ben an heretick.
Oh my lord, quod I, wil you con
demne to the deuil any man that
beleueth truely, the .12. article of ȳ
faith, wherein I take the vnitie
of Christes churche, to consiste, al
thoughe in some pointes, he be-
leue not the definitions of that,
whiche you cal the churche. If I
shall speake to you frankelye, I
doubte not but he ȳ holdeth syn-
cerlye the articles of oure beleefe,
thought in other thinges he dis-
sent from your definitions, yet he
shalbe saued. yea, quod they both,
this is your doctrine. No, quoth
I, it is Paules, whiche saith, that if
they hold the fonndation Christe,
thoughe they build vppon hym.
Hey strawe and stouble: yet they
shalbe saued. Lord god, quoth my
lord of yorke, howe you delite to

leyne

leyne to so hard, and darke places of scripture, yea, quoth my Lord of Chichester, I will shewe you howe that Luther doth excommunicate Zwinglius for this matter, so red a place of Luther, making for his purpose. My lord, quoth I what Luther writteth, as you muche passe not of, so do I in this case, my faith is not build of Luther Zwinglius, or Ecolampadius in this point. And in dede to tel you truelye, I neuer red anye of their wooркes in this matter. As for their persons, what so euer their sayinges were, yet doo I thincke assuredly, that they were and are gods children, and saincles with him. Wel, quoth my lord of yorke, you are out of the cõmunion of y church, I am not, quoth I. For it cõsisteth, & is in faith. Loo, quoth he

he, howe you make your churche inuisible, that would haue the communion of it, to consiste in faithe: yea, and like your grace, quoth I, for to haue cõmuniõ with ỹ churche, neadeth not visiblenesse of it, cõmunyon consisteth, (as I said) in faith, and not in exforzioz ceremonies, as appeareth both by Paule, whiche woulde haue Vnam fidem, & by Ireneus to Victoz foz ỹ obseruaciõ of Ester, saing that Dissonantiam ieiunii should not Rumpere consonantiam fide. That same place, quoth my lozd of chicheſter, hath often euen wounded my cõscience, because we disceuered our selfes frõ the Sea of Rome. Wel, quoth I, God forgeue you, foz I thincke you haue done euyll, to bzinge England thyther againe, your honozs know, I am plain, &

ther-

therfore I beseche you beare with me. Here my Lord of yorke tooke a boke of paper, of common places out of his bosome, and red a peice of Saint Augustine Contra Epistolam fundamenti, howe that there were many thinges, that did hold saint Augustine in the bosome of the church, consent of people and nations, auctoritie cõfirmed with miracles, nourished with hope, increased wyth charitie, established with ãtiquitie. Besides this: there holdethe me in the churche, saith saint Augustine stil, the successions of prieistes, from Peters seate vntil this present Bishoppe. Last of all the verye name of Catholicke doctrine dothe holde me. Loo, quoth he, howe saye you to this of Saint Augustine, point me oute your churche thus. My

Lord,

Lord, quoth I, this of saint Augustine maketh as muche for me as for you, although I might answere, that all these, if they had ben alledged to bee so firme as you make them, they might haue ben alledged againste Christ, and his Apostles, for ther was the lawe, and ceremonies consented in by the people, confirmed with miracles, antiquitie, and continual succession of byshoppes frō Aarons tyme, vntil that present: In good faith, quod my lord of Chichester, maister Bradford, you marke to muche the state of the churche, before Christs comming: Sir, quod I, therein I do but as Peter teacheth. 2. Pet. 2. and Paule dothe oftē, you would gladly haue your church heare, verye glorious, and as a most pleasante Ladie, but as

a moste pleasaunte ladye, but as Christes saith, Beatus est quicunque non fuerit offensus per me: so maye his churche saye, blessed are they that are not offended at me. yea, quoth I, my lord you thinck none is of the church, but such as suffer persecutiō. what I thincke, quod I, god knoweth. I pray your grace, iudge me by anye woordes and speaking, and marke what Paule saythe. Omnes qui volunt, all that will liue godly in christ Iesu, must suffer persecutions. Sometime Christ church hath reste here, but commonlye, quoth I, it is not so. And specially towardes the ende, her sorowe will be more vnseenlye. But what saye you to sainct Augustin, quoth he, where is your Churche, that hath the consent of people & nations. Mary, quod I,

all

al people & natiõs ẏ be gods people, haue cõsented with me & I wt them in the doctrine of faith. Loo, quoth he, howe you goo about to shifte of all thinges. No my lord, quoth I, I meane simplye, and so speake god knoweth. S. Augustī quoth he, dooth hers talke of successiõ, euen frõ Peters sea: yea, & like your grace, qᵗ I. that sea, thẽ was nothig so much corrupt as it is now. Wel, quod he, you alwaies iudge ẏ church. No my lord, quod I. As christs shep discerne christs voice, but they iudged not it: so they discerne the churche, but not iudge her. yes that you do fath her. No & like your grace, quoth I, ful wel may a mã doubte of ẏ Romish church, for she obaeth not Christs voice, as christs true church doth. wherin quod he, I latẽ seruis, qᵗ I.

robbeth the laytye of Christes cuppe in the Sacramentes. why quoth my lord of Chichester, Latten seruice was in England when the Pope was gon. True, quoth I, tyme was when the Pope was awaye, but not all Poperie as in kyng Henrys dayes. Latten seruice, quoth my lord of yorke was appointed to be songe & had in ỹ Queare where only were Clerici, that is such as vnderstād laten, ỹ people sitting in ỹ bodie of ỹ chur the prayinge their owne priuat prayers, and this, quoth he, maye well be yet sene, by making of the Chaunsell and Quere, so as the people could not come in, or heare them: yea qut my lorde, quoth I, both in Chrisostomes tyme, and also in the laten churche in saint Jeromes tyme, as he writteth in

the

the preface I trowe to the Galathians, al the church saith, Amen. Aunswering againe mightely Amen: whereby we maye see that ỹ prayers were made, that both the people herd them and vnderstod them: you are to blame, quoth my Lorde of Chichester to saye that the churche robbeth the people of the Cup. Well my lord, quod I, turne it as please you, all men knowe that the Laitye hath none of it: In dede: ỹ I. I would wishe the churche would defyne againe that they might haue it for my pt, if god make free, quoth I, who cā define to make bound generallie. Well, quoth my lord of yorke, maister Bradford, we lese but labour, for you seke to put awaye al thigs ỹ be told you to your good, your churche no man can knowe, yes

that you maye well, quoth I. I pray you whereby: saith he, for soth Chrisostome shoeth it. Tantummodo per scripturas onely by the scriptures, and thus speaketh he verye often times togyther, as you well knowe, quod I: In ded, quod he, that is of Chrisostome In opere imperfecto, whiche maye be doubted of the thinge whereby the church may be knowen beste is succession of Byshoppes. No my lord, quod I, Lyra ful well writteth vppon Matthew, that Ecclesia non consistit in hominibus ratione Potestatis secularis aut ecclesiastice, Sed in hominibus in quibus est notiria Vera et confessio Fidei et veritatis. And in Hilarius time, you know he writteth to Aurcentius that the Churche dyd rather Delitescere in cauernis, them Eminere, in primariis sedibus.

Here

Here commeth one of their ser-
uauntes, and tolde them that my
lorde of Durisme taried for them
at Maister yorkes house, for in
deede it was paste .12. of the clocke,
vppon a .4. howres they taryed
with me. And after that there mã
was come, they put vp there writ
ten bokes of comunon places, and
saide they lamented my case, and
so wishing me to red ouer a boke,
whiche dyd doctor Crome good,
as my Lorde of Chichester sayde
and wyshyng me good in wordes,
they wente there wayes, and I to
my prison.

Vppon mondaye, whiche was
the .22. of Februarie about .8. of ỹ
clock in ỹ morning which was an
howre sooner then was appointed.
There came to the Coũter, where
I was in prison to Spanishe

krters. Alphonsus and the kings Confessor (as they said) and with them twoo prestes, whiche were Englishe men, as I wene, & when the howse was voyded of other companye: I was called Donne, & beinge come before them a stoole was pouled out, and I bidden sit Donne: whiche thinge I did after a signe of ciuilitie geuen to them. Nowe thus sitting beginneth the Confessor to speake in latten, and aske me in latten (for al our talke was in latten whether) I had not sene nor herd of one Alphonsus, e had writen against heresies. And I answered that I did not know him. well, quoth he, this man (pointing to Alphonsus) is he. Verye good, quoth I. After this he beginneth to tell me, howe that of loue and charitie, by the meanes

of the Erle of Darbye, they come
come, bycause I desired to con-
ferre with them. And I answered
that I neuer desired there cõming
nor to conferre with them, or any
other, but, quoth I, seing you are
come of charitie, as you saye, I
cannot but thanckfully acknow-
ledge it, and as for conference,
though I desire it not: yet, quoth
I, I wyl not refuse to talke with
you, if you will. Than began Al-
phonsus to tel me, that it were re-
quisite I did pray vnto god, that
I might followe the direction of
gods spirite, and as he should en-
spire me, not being addicte to min
owne selfe; will, and with where
vpõ I made a prayer, & besaught
god to directe al our wille words,
and workes, as the willes, words
and workes of his children for e-
uer,

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and workes of his children for e-
uer,

yea, quoth Alphonsus, you must praye with your herte. For if you speake but with tong onely God will not giue you his grace. Sir, quoth I. doo not iudge leste you be iudged, you haue heard my wordes now charitie would haue you to leaue the iudgement of the hart to god, you must, quoth Alphonsus be as it were a newter, & not wedded to your sentence. But as one standinge in doubte, praye and beleue, & be redye to receaue what god shall inspire, for, quoth he, in vaine laboureth our toug to speake els: Sir, quoth I, my sentence if you meane it for Religion must not be in a doubting, or uncertein: as I thãcke god, it is not euen for that where in I am condẽpned, I haue no cause to doubt. but rather to be most certein of it,

and

& therfor I pray god to confirme me more in it, for it is his truthe. And therfore bycause it may abid ȳ light, I dare be bolde to haue it loke on, & cõferre it with you or any man in respecte wherof I am glad of your cõming & thãcke you for your cõming, although (as I said) I desired not your cõminge, nwas willing of your cõming, or cold be cõtẽt of it otherwise. Why, quod he, what is ȳ matter wherefore you were condempned, for we know not, sir quod I, i pticũ haue I ben all most two yeres, I neuer trãsgressed any of ȳ lawes: wherfore I might iustlye be punished. But because I frãckly confessed, whereof I repẽt not my faith concerninge the sacrament being demaũded in these two points. One that there is no trãsubstantiacio,

the

the other that the wicked doo not receaue Chriſtes bodie, .Lett vs quoth, he loke a litle on the firſte, do you not beleue chriſts preſence caallye and corporallye in the forme of bread? No, quoth I. I doo beleue that there Chriſt is preſent to the faith of the worthye receauer, as there is preſent bread and wyne to the ſences, and outwarde man, as for any ſuche preſence of including and placing Chriſte, I beleue not, nor dare not do. Why, quoth he, I am ſure you beleue Chriſtes natural body is circumſcriptible. And here he made muche a do, of two natures of Chriſt, howe that the one is euery where, & the other is in his proper place, demaunding queſtiõs here about whiche I aunſwered with etiam, that is affirmatiuelye, bycauſe they

they were suche, as no wise man would haue spente any such tyme about as he did, for I neuer herd of any, that woulde haue denyed them. Nowe then, commeth he to this conclusion (whiche I prayed hym, he woulde make: for els he had forgotten) howe that because christes body was circumscriptible concerninge the humanitye in in heauen, therfore it was so in the bread. This hanges not togither, quod I, because you are here. Ergo you are at Romme, it is out of Fraunce, because christes body is in heauen. Jo. it is in the Sacramēt vnder the forme of bread. No wise man wil grannt it, quoth I. why, quoth he, you wil beleue nothing but that which is expresely spoke, in the scriptures, yes syr, quoth I, I will beleue what so euer

uer you shall by demonstracions out of the scriptures declare vnto me, he is obstinate saieth he to his fellow: But, quoth he, to me is not god able to do it. yes syr, quoth I But heare the questiō is of gods will, and not of his powre: Why, quoth he. Doth he not say plainlye this is my bodye: yes, quod I, and I denye it not, but that it is to the faith of the worthie receuer. To faith, quoth he: howe is that: Forsothe syr, quoth I, as I haue no tong to expresse it: so I know you haue no eares to heare and vnderstād it, for faith seyth more, then man can vtter, yea, but, quod he, I can tel all that I beleue, you beleue not muche then, quoth I. For if you beleue the ioies of heauen: if you beleue no more then you can tell, you wyll not muche

desire

desire to come thyther, for as the eyne de is more capable and receaueable then the mouth, so it conceaueth more then the tonge can expresse, Christe sayth, it is hys bodie, quoth he. And so saye I after a certein maner, quoth I: After a certein maner, quoth he that is after another maner then it is in heauen, saint Augustin, quoth I telleth it more plainlye, that it is Christes bodye, after the same maner circuncysion was the Couenaunte of God, and the sacrament of faith, is faith, or to make it more plaine, as Baptisme, and the water of baptisme is regeneration. Verye wel said, quoth he, Baptisme and the water therof is a sacrament of gods grace & spirit in the water, closing the baptisme.

No

No syr, quoth I, away with your inclosing on the same sorte, christs bodye is in the breade, on whiche sorte the grace and spirite of God is in the water. In ỹ water, quod he: is gods grace by signification: so is the bodye in the breade, quoth I, in the Sacrament, you are muche deceaued, quoth he, ỹ make no differẽce betweene the sacramẽtes that be stãderes, and the Sacramẽtes that are transeuntes, and passers by. As for example, the sacramente of Order whiche you denye, though the saint Augustine affirmeth it, is standerd although the ceremonies be paste. But in baptisme so sone as the bodie is washen, the water ceaseth to be a sacrament. True good syr, quoth I. And so it is in the lordes supper, no longer then it is in vse,

is

is Chzistes sacrament. Here was maister Alphonsus wounderfullye chafed, and speake (as often he had done befoze) so: that ỹ hole house dyd ringe againe with an Echo. He hath a great name of lerning. But surely he hath litle pacience. If I had ben any thynge whete: one house could not haue kepte vs bothe. At the lenght he cometh to that point, that I could not find in ỹ scripture, baptisme, and the Lozds suppet, to haue any like similitude togither. And here (lozd god) what aray he mad, how that we would receaue nothinge but scripture: & yet we are able to pzoue nothing by the scripture, Father, qꝺ I, foz so I called him, God fozgiue me if I dyd amysse, be paciente, and you shall see, ỹ by the scripture I will finde

baptisme and the Lords supper, coupled togither. No, quoth he, that canst thou neuer doo, let me see one texte of it, and a great ado he made. At the lenght: syr, quoth I, Paule sayeth, that as we are baptized into one bodie: so we are Potati in Vno spiritu, we haue dronken of one spirite, meaninge it of the Cuppe in the Lordes supper. Paule hath no such wordes quod he. yes that he hath, quoth I. I trowe he hath not, quoth the kinges confessor. Giue me a Testament, quoth I, and I wil showe it to you: so a priest that sate by the gaue me his testamente, & I showed them the plaine texte. Here was nowe lokinge one vpon an other, finallye this simple shifte was founde: that Paule spake not of the sacrament. Wel, sir quod

quod

quoth I, thaughe the texte be plaine, yet I wene the fathers do expoũd it so, especially (except my memorie faile me:) Chrisostome doth it. Here I seing the blancke: I began to tel them howe I had byn handled in prison, with out boke, paper, pen, yncke, and howe vntustly I had ben handled, and prayed them, that as they tolde me their comminge was to do me good: so they wouldе doo it, and not to do me hurte, whiche thyng they much marked not, because of the foyle they had, which I would haue suppressed. Alphonsus therfore whiche had the Testamente in his hande, and turned ouer leafe by leafe: at the lenght he commeth to the. 5. to the Corinthiens: and there red howe that he was giltye, whiche made no

difference of the lordes bodie, yea syr, quoth I, but therwith he sayeth, he that eateth of of the bread, callinge it bread stil, and that, after consecratiõ as you cal it. And so brought furth the sentence of the .10. to the Corinthe: the breade whiche we breake, &c. Oh, quoth he, how ignoraunt are you which knowe not that thinges retaine the names they had after their cõuersion: as Moyses Rood. And here they called for a Bible, and so was all moste a quarter of an houre, before he could find out the place, finding faulte at the Bible: bycause it was Vatables Bible. At the lenght when he had found it: lord God howe he triumphed but I cooled the heate furthwith for syr, quoth I, there is mencion made of the conuersion, as

well

well as the same appered to the sence, but, quoth I, here you cannot fynd it so, finde me one worde how the bread is conuerted: and I will then saye, you bringe some matter, that maketh for you. At these wordes he was troubled, & at the lenght, he said, howe that I hanged on mine owne sence. No, quoth I, that doo I not. For I will bringe you furth (for. viii. C. yeres after Christe) the fathers of the church, to cõfirme this which I spake. No, quoth he, you haue the churche againste you. I haue not quoth I, christ church against me. yes ẏ you haue sayth he. And so asked me what the church was. Marie, quoth I, Christs wife, the cheare, and seate of veritie. Is she visible, quoth he. ye that she is, quoth I, if that you wil put on the

spectacles of gods woꝛd to loke on her. This churche, quoth he, hath defyned the contrarye, and that will I pꝛoue by all the good fathers continuallye, frō Chꝛistes Ascencenſion, euer, foꝛ. 15. C. yeres at ỹ leaſte, cōtinually. What, will you pꝛoue ſo quoth I, tranſubſtantiation: yea, quoth he, that ỹ bꝛead is turned īto Chꝛiſts bodie. you ſpeake moꝛe then you can do quod I. That do I not quod he. Then quod I. I wil giue place. Wil you beleue quod he. Beleue, ỹ I: is gods gift, therfoꝛe cannot I pꝛoue, but I tel you, quod I, that I wil giue place, & I hope ſhal beleue gods truth, alwaies ſo good is he. Here he foūd a gꝛeat faulte in me, ỹ I would not deſerne betwixte Habitum et actum, as though Actus, which he called credulitie, had

had ben in our powre, but this he let passe, & cõmeth againe, asking me, if he could proue it, as he said: whether that I would giue place. yea qᵗ I, that I wil. Here was cal led for, paper, pen and yncke, to writte. And then I said, what and if that I proue it you, continually for. viii. C. yeres after Christe, at the least, the substance of bred to remayne in the Sacrament, by the testimonie of the Fathers: what will you do, quod he? I will giue place, quod he, with this, paper came in. Then said I, writte you, howe that you wyll gyue place, if I so proue, & I wil writte. that I wyll gyue place yf you so proue. Bycause you are the auncient, you shall haue the preeminaunce. Lord God howe angry he was nowe, and said that he

came not to lerne at me, & so saide here is two witnesses (meaning it of the two priestes) and they be sufficiedt. And so here about we had much ado to none effecte: but to a plaine scolding, if I had not giuē place to the furor of Alphonsus, for he was verye testie and hastie, and here he displeased Bucer, and all that praised hym, with muche other talke. At the lenghte, the confessor asked me of the seconde question what it was. Sir, quoth I, that the wicked men receaue not Christes bodie in the sacrament, as Sainte Augustin speaketh of Judas, that he receaued Panem domini but not panem dominū. S. Augustin sayth not so, quoth Alphōsus. yes ỹ doth he, quoth I, & so they rose vp, & talked no more of that matter, but asked me how they

they should get me all the fathers and old aucthors, that proue and affirme the bread to be turned into Christes bodie. Sir, quoth I, you maye sone doo it, howbeit bycause you shall not trouble youre selfe: if I maye haue my bokes, I nead no more but notes of ỹ places. Thus they went their waies, howe they brooked my talke: I cã not tell, for they bad me not farewell. After they were gon, commeth one of the priestes, and willed me not to be so obstinate. Sir quoth I, be not you so wauering. In all the scriptures cannot you find me non est panis. yes thst I can, quoth he, in. 5. places. Then will I eate your boke, quoth I. so the boke was opened, but no place founde, and he wente his waye smiling. God helpe vs.

Upon

Upon the .21. of Marche, by the meanes of one of ỹ Erle of Darby his men, lefte behind my lorde, his maiſter, for ỹ ſolliting of my cauſe as he ſaid to me: there came to the Coũter to diner, one maiſter Collior, ones warden of Mañcheſter, & the ſaid ſeruañt of ỹ Erle of darbie, of whome I iearned ỹ maiſter doctor Weſtone Deane of weſtñ, would be with me in ỹ after none aboute .2. of the clocke, or before. At diner therfore when the ſayd warden dyd diſcommend kynge Edwarde, and went about to ſett furth the aucthoritie of the Pope, whiche I with ſtode, defendinge the kinges faith, that it was Catholike, and that the aucthoritie of the Biſhoppe of Rome his ſupremycie was vſurped, bringing furth the teſtimonie of Gregorie

whiche

which calleth ỹ name of supreame head to be a title of ỹ kyniner to an techyist: a woman prisoner was brought in, where vpõ I toke occasiõ to rise frõ the table, & so went to my prison Chãber to begge of god grace, and helpe therin, continuing there stil vntil I was called down to speake whtch maister Weston. So soone as I came into the hall: maister weston verye gentlie toke me by the hand, & asked me how I did, with such other talke. At ỹ lenght he willed auoidaunce of the chãber, so they all went out, saue maister weston himselfe, maister Collior, ỹ Erle of Darbie his seruaũt, ỹ subdeane of Wewin, the key maister Clayden, & the pson of the churche wher the Counter is. Nowe then he beginneth to tel me, how ỹ he was often

minded

mynded to haue come vnto me, beinge therto desired of the Erle of Darby and, quod he, after that I perceaued by his man, that you could be cõtented rather to speake with me, then any others: I could not but come to do you good if I cã, for hurt be sure I wil not. Sir quoth I. When I perceued by the reporte of my lord seruaunte, that you did beare me good will more (as he said) thẽ any other of your sorte: I told him thẽ, that therfore I could be better contente & more willing to talke with you, if you should come vnto me. This did I say, quoth I, otherwise I desired not your commynge. Well, quoth he, nowe I am come to talke with you, but before we shal entre into any talke, certein principlis we muste agree vppon, whiche shalbe

this

this daies worke. Firste, quoth he, I shal desire you to put awaye all vayne glorie, and not to holde any thinge for the praise of the world. Sir, quoth I, Augustine maketh that in dede a peice of the definition of an hereticke, whiche if I can not put awaye cleane (for I thincke there wil a spice of it remayne in vs, as longe as this flesh liueth) yet I promisse you by the grace of god, that I purposse not to yeld to it, god I hope will neuer suffer it to bare rule in them, that striue there againste, & desire all the dregges of it vterly driuen out of vs. I am gladde, quoth he, to here you saye so, although in ded, quoth he. I thicke you do not so muche estieme it, as others doo. Secondly I would desire you that you wil put away

singula

mynded to haue come vnto me, beinge therto desired of the Erle of Darby and, quod he, after that I perceaued by his man, that you could be cõtented rather to speake with me, then any others: I could not but come to do you good if I cã, for hurt be sure I wil not. Sir quoth I. when I perceued by the reporte of my lord seruaunte, that you did beare me good will more (as he said) thẽ any other of your sorte: I told him thẽ, that therfore I could be better contente & more willing to talke with you, if you should come vnto me. This did I say, quoth I, other wise I desired not your comminge. well, quoth he, nowe I am come to talke with you, but before we shal entre into any talke, certein pñtiplis we muste agree vppon, whiche shalbe

this

this daies worke. Firste, quoth he, I shal desire you to put awaye all vayne glorie, and not to holde any thinge for the praise of the world. Sir, quoth I, Augustine maketh that in dede a peice of the definition of an hereticke, whiche if I can not put awaye cleane (for I thincke there wil a spice of it remayne in vs, as longe as this flesshe liueth) yet I promisse you by the grace of god, that I purposse not to yeld to it, god I hope will neuer suffer it to bare rule in them, that striue there againste, & desire all the dregges of it vtterly driuen out of vs. I am gladde, quoth he, to here you saye so, although in ded, quoth he. I thicke you do not so muche esteme it, as others doo. Secondly I would desire you that you wil put away

singula

singularitie in your iudgement & opinion, sir, quod I, god forbed y I should sticke to any singularitie or priuat iudgement in gods religion. Hitherto I haue not desired it, neither do, nor mind at any time, to hold any other doctrine then is publicke, & Catholicke, vnderstãding catholicke, as good men do, according to gods worde. Very wel, quod he, this is a good dayes worke, I hope to do you good: and therfore nowe thirdly, I shal pray you to write me Capita of those thinges, where vppon you stand in the Sacrament, and to sende them to me, betwixte this and wednesdaye nexte, vntil whiche tyme, yea vntil I come to you againe, be assured that you are with oute all perill of death. Of my fidelitie I warraunte you, ther-

therfore awaye with all dubitacions &c. Sir, quod I, I wil write to you the groundes I lene to, in this matter. As for death if it come: well come be it, this whiche you require of me, shalbe no great let to me therin. you knowe saith he, that Saint Augustin was a Manicean, yet was he conuerted at the lenght: so I haue good hope of you. Sir, quod I, because I wil not flater you: I would you shoulde flatlye knowe, that I am euen setteled in the religion wherfore I am condempned. yea but, quod he, if it be not the truth, and if you see euident matter to the contrarie, will not you then giue place? God forbed, quod I, but that I should alwayes gyue place to the truthe. I would haue you to pray so, quod he. so I doo

quod

quoth I, and that he wil more and more cõfirme me in it, as I thãcke god he hath done, and doth: yea, but, quoth he, praye with a condicio̅ if you be in it. No. syr, quod I, I cãnot pray so, bycause I am setteled and assured of his truthe. Wel, quoth he, as the lerned byshoppe aunswered Saint Augustines mother that thoughe he was obstinat: yet the teares of suche a mother coulde not but wene her sonne: so, quod he, I hope your prayers. (For min eyes did showe that I had wepte in prayer) cannot but be herde of God thoughe not as you woulde, yet as beste shall please god, do you not, quod he, remember the hystorie hereof, yes syr, quoth I. I thincke it to be of saincte Ambrose. No, quod he, that it is not, and here he woulde

haue

haue layed a wager: and began to triumphe sayinge. As you are ouerseen herein, so you are in the other thinges. Well syr, quoth I. I will not contend with you for the name, this I remember saincte Augustin writteth in his Confessions. After this talke he began to tel: how that the people were by me procured to withstand the Queene, but I badde him hange me vppe, as a traytour, and a theif: if euer I encouraged any to rebellion, whiche thinge my keper and others that were there of the priests affirmed on my behalf. So muche talke there was at Ephesios, howe he had saued men goinge in the carte to be hanged, suche like. The ende was this, that I shoulde send vnto hym. capita doctrinæ of the supper, and

after wednesday he woulde cõme vnto me again, and thus departed he, after that he had dronken to me in beare and wine, I omitte here, talke of Oxford, of bokes of German writters, of the feare of death, and suche other talke whiche are to no purpose.

Upon the. 25. of Marche came to the Counter Doctor Pendelton, and with hym Maister Collior, ones warden of Maunchechester, and Stephen Beiche. After salutacions, maister Pendelton begã to speake to me, that he was sorrie for my trouble. And further, quod he, after that I did know you could becõtẽt to talk w me I made the more spede, being as redye to doo you the good, and pleasure that I can, as you would wishe &c. Syr, quod I,

the

the maner howe I was contente to speake with you was on this sorte, maister Beiche was often in hand with me, whom he should bringe vnto me, and named you amongest other. And, quod I, I remember that I sayd, I had rather speake with you then wyth anye of all other. Nowe the cause I so would, I will briefly tell you, I remember that ones you were (as farre as a man might iudge) of the religion that I am of, at this presente. And I remember that you haue sette fourthe the same earnestly. Gladlye therefore woulde I learne of you, what thynge it was, that moued your conscience to alter: & gladly would I see what thing it is or was ỹ you haue seen sithe, which you sawe not before. Here-

maister Pendelto was som thing abashed, as appeareth by his fō-bling in his spech. Maister Brad forde, quod he, I do not knowe wherfore you are condempned. Marye, quod I, transubstantiacion is the thinge, wherof I am condempned, and also the denyall of wicked men to receaue Christs bodie, wherin I would desire you to shewe me what reasons, which before you knewe not, dyd moue your conscience to altre: for ones as I sayd you were as I am in religion. Heare again maister Pendelton halfe amased, begon to excuse him selfe, if it would haue bē, as though he had not denyed fully transubstantiacion in dede, all though the word, quod he I said was not in scripture. & so he made an endlesse tale of the thinge that

mo-

moued hym to altre. As far as I cold perceaue, it was because he had loked to muche, and giuen to muche diligence and estimacion, to Luther and Melancton. But, quod he, I will gether to you the places, and send them. And here he desired me, that he mighte see a Copie of that, which I had sent maister Weston, the whiche I did promise hym. This is a some of the effectual talke we had. Besides whiche talke, we had a reasonninge a litle, whether euil men did receaue Christes bodie. I no. quod he, yea. I said they receaued not the spirite, Ergo not the bodie: for it is no carcase, quoth I, hereto I brought out saint Augustin, how Judas receaued Panem domini, and not Panem dominum, how that he must be in corpori Christi, that

must receaue Corpus christi, which he went about to put awaye, with idem, and not, ad idem, out of saint Ierome and howe that in corpore Christi, was too bee vnderstande of al that be in the visible church, although they be not in the inuisible churche with God, whiche I denied to be Sainte Augustines meanynge, and saide also: that saint Ieromes allegations could not make for that purpose. Again we had talke of transubstantiation. He bringeth furth Cipzian, Panis quem dedit Dominus natura mutatus. And I erpounded Natura, not for the substaunce. As quod I, the nature of an herbe is not the substaunce of it: so the breade chaunged in nature, is not to be taken for chaunged in substaunce, for nowe it is ordeyned

not

not for the food of the bodie simplye, but rather for the food of the soule. And here I broughte fourth Gelasius, whome he saide was a Pope. yea marye, quod I. But his sayth, is my faith, quod I, for the Sacrament, if you wold receaue it. From this talke we wente to talke, wether Accidentia were Res or no. If they be properlie Res, quod I, then be they substaunce, and if they be substaunce, (in that we muste haue Tetrestrem rem, and eaythlye substaunce in the Sacrament as Ireneus saithe): then muste we not denye bread, quod I. But he saide that colour was the eathelye thynge, and called it an accidentall substaunce. And so here aboutes wee hadde muche

muſt receaue Corpus chriſti, which he went about to put awaye, with idem, and not, ad idem, out of ſaint Ieroime and howe that in corpore Chriſti, was too bee vnderſtande of al that be in the viſible church, althoughe they be not in the inuiſible churche with God, whiche I denied to be Sainte Auguſtines meanynge, and ſaide alſo: that ſaint Ieromes allegations could not make for that purpoſe. Again we had talke of tranſubſtantiacion. He bringeth furth Cipzian, Panis quem dedit Dominus natura mutatus. And I erpounded Natura, not for the ſubſtaunce. As quod I, the nature of an herbe is not the ſubſtaunce of it: ſo the breade chaunged in nature, is not to be taken for chaunged in ſubſtaunce, for nowe it is obſerued

not for the food of the bodie simplye, but rather for the food of the soule. And here I brought forth Gelasius, whome he saide was a Pope. yea marye, quod I. But his sayth, is my faith, quod I, for the Sacrament, if you wold receaue it. From this talke we wente to talke, wether Accidentia were Res or no. If they be properlie Res, quod I, then be they substaunce, and if they be substaunce, (in that we muste haue Terrestrem rem, and eaythlye substaunce in the Sacrament as Ireneus saithe): then muste we not denye bread, quod I. But he saide that colour was the earthelye thynge, and called it an accidentall substaunce. And so here aboutes wee hadde muche

babling to none effecte. I omitte the talke we had of my Lorde of Caunterbury, of Peter Martirs boke, of his letter laied to my charge. When he was condempned of ỹ church, whether Dic ecclesie etc. was of the vniuersall churche, or of a particular churche, which at the lenght he graunted of vayne glorye, whiche he willed me to beware of at his comming furth of the Countre, and suche like talke. A litle before his departinge, I sayde this. Maister doctor, quod I, as I saide to Maister weston the laste daye, so saye I vnto you againe, that I am the same man in religion againste transubstantiacion still, which I was when I came into prisō: for, quod I, hitherto I haue seen nothynge in anye pointe, to infirme me. At

which

whiche wordes he was som thing moued, & said, that, that was not Catholicke. yes, quod I, and I truste so to proue it, euen by the testimonie of the catholicke fathers, vntill Concilium Lateranense, and there abouts. The keper maister Clayden desired hym to tarrie diner, whiche thing he denyed: bycause had els wheare promised. And so wente his waye: sayinge, that he woulde came after to me: god oue father, be with vs al, and giue vs the spirite of his truth for euer. Amen.

In the after nowne about .5. of the clocke, cometh maister Westō, whiche sente worde to the keper, that he would haue ben with me. by .2. of the clocke. Nowe when I was come down out of my prison chamber vnto him: he very gentlye

lye saluted me, desired the com-
panye: euerie man to departe, and
so sat downe, and I besides hym.
And after that he had thanked
me for my writtinge vnto hym: he
pulled out of his bosome the same
writing, which I had sent hym.
The copie whereof in Englishe
(for I did writte it in Laten) shal
immediatly follow this commu-
nication. And before he began to
read it, he showed me, that he as-
ked of my conuersation at Cam-
bridge sithen his being wyth me,
&, quod he, maister Bradford by-
cause you ar a mā, not giuē to the
glorie of this world, I wil speake
it before your face: your life I ha-
ue lerned was such there alwaies,
as al mē, euen ỹ greatest enemies
you haue: can not but praise you,
& it. And therfore I loue you, quod
he,

he muche better then euer I did.
Nowe, quod he, I will reade ouer
your argumẽts, & so we wyll con-
ferr the. Such they ar, that a man
may well perceaue you stande of
conscience, & therfore I am glad,
and the more redye to pitie you.
So he began to rede the first, and
there beganne to tell, howe that
thoughe the worde transubstan-
tiacion began but lately: yet the
thinge, quod he, was & hath bene
sithen Christes institucion. And I
told him, that I did not contend,
or hange vppon the worde onlye:
but vpõ the thing which, quod I,
is as newe as the worde. Then
went he to the second, and there
brought oute sainte Augustine,
howe that if an euil man, goinge
to the deuyll, did make his will:
his sonne and heyre would not
saye, hys father dyd lye in it,

or speake tropically. Much more Christe, quod he gounge to god, did neuer lye nor vse any figuratiue speach in his laste wil and testament. Do you not remember this place of saint Augustin, quod here yes syr, quod I. But I remember not that saint Augustine hath those wordes, tropice or figuratiue, that is figuratiuelye spoken as you reherse. For a man maye speake a thinge figuratiuely and lye not, as Christe did in his last supper. After this he wente to the third, and broughte furtho Cyprian, howe that the nature of the bread is turned into flesche. Here saith he that my Lord of Caunterburie expoundeth nature, for qualitie by Gelasius, the whiche interpretacion serueth for the aunswere of your third argumēt, that

Christe

Chriſte called breade his bodye, that is the qualitie, forme, and apparaunce of bread. And further quod he, the ſcripture is wonte to call thinges, as they auerr, by the ſame names. As Symon the Leper, not whiche was ſo preſentlye, but becauſe he had ben ſo. Syr, quod I, Cipriã wrote before Gelaſius, therfore Cipriã muſt not expound Gelaſius, but Gelaſius, Cipriã, and ſo they both teache that bread remaineth ſtil. As for thinges hauinge ſtill the names they had maketh nothinge to aunſwere this except you could ſhew, that this nowe were no bread: as eaſelye a mã might haue knowen and ſeen then, Simon to haue ben healed and cleane from hys Leproſey. After this he wente to the foorth of the Cuppe, the which he did

din not fully red but digressed into a longe talke of Cipzians Epistles De aquarius, Also of Saint Augustine, expoundinge the breakinge of bread by Christe to his. 2. Disciples goinge to Emause, to be of the Sacramente, with such other talke to no certein purpose, and therfore I prayed him, that in as muche as I had written to hym, the reasons that stablische my faith against transubstantiacion: so he woulde doo the lyke to me, that is, aunswere myne by writinge, and shew me moo reasons in writtinge, to confirme trãsubstantiaciõ, which he promised me to doo, and said that he would sende or bringe it to me agayne. with in three dayes. And so when he hadde overlye reade my argumentes, and heare and there

speake

speake, litle to the purpose for auoidynge of them, and therfore I ekt̄ones prayed him to giue me in writtynge, his aunsweres: he began to tell me, how, & what he had done for Grymbolde, & howe that I neade not to feare anye reproche or slander I shoulde sustaine, belike meanīg, to haue mē secretly, to haue come to them, as Grymbold dyd, for he subscribed. And therefore I speake on this sorte vnto hym. Maister Deane, quod I, I wold gladly that you should not conceaue of me, that I passe of shame of men, simplye, in this matter: I rather would haue you to thincke of me, as the verye truth is: that hitherto, as I haue seene, nor heard nothinge to infirme my faith againste transubstā-tiacīō: so I am no lesse setled in it.

then

then I was at my commynge hyther. I loue, quod I, to be plaine with you, & to tell you at the first, that you shall finde at the last. In good fayth Maister Bradforde, quod he, I loue you the better for your plainnesse: & do not thincke otherwise of me, quod he, but that you shall find me plaine in al my talke with you. Here he began to aske me of my imprisonment, and condempnacion. So I began, & told hym, how I had ben hãdled, wheare at the semed to wounder: yea in playne wordes he saide, I had ben handled otherwise, then I had gyuen cause: & so showed me, howe that my Lorde of Bath reported, that I had deserued a benefite at the Queenes hande, and at all the Counsels. In this kind of talke we spent an houre almost,

and

and so as one wery I did arise vp: and he called in the keper, and be fore hym bad me be of good comforte, and to bee out of all peril of death. Mary sir quoth the keper, but it is in euery mãs mouth: that hee shal dye to morowe. Whereat, he semed some thyng halfe amased, and sayde, hee woulde goe before euensong, before the Queene and speake to her on my behalfe. And I thynke, the Queene hadde almoste supped at that presente, for it was paste sixe of the clocke. Before the keper I tolde hym againe, that styll I was the same manne I was at the firste, and til I should see matter to touch conscience to the contrary: must nedes so continewe. The keper desyred me, to hearken to mayster Doctours counsayle, and prayed. M.

Doctor to bee good vnto me. And so after we hade dronke together: maister Doctor with most gentle woordes, tooke his leaue for three dayes. Nowe when he was gone: the keper tolde me, how that maister Doctor spake openly, how that he sawe no cause why thei should burne me. Whiche sentence for the ambiguitie of the meaning, made me sorye leste I had behaued my selfe in any thinge, wherin he gathered anye conformableneſſe to them in their doctrine, which god knoweth I neuer as yet dyd so. God oure father bleſſe vs, as hys chyldren, for euer, and keepe vs from all euyll for euer. Amen. Upon the fifth daye of Apryll came maister Doctor Weſtō to the cōuter aboute .2. of the clocke in the

after

after noone, who excused hymselfe for beyng so long absent: partely by sickenes, partely for that Doctor Pendleton tolde hym that hee woulde come vnto me, and partely for that (quoth he) I withstoode certaine Monckes, which would haue come agayne into Westminster. After whiche talke, he told me howe that the Pope was dead, and then he tolde me, how he had spoken to the Quene for me, and how that death was not nere vnto me. Laste of all, he excused himselfe, for not aunswering myne argumentes against transubstanciacion: because my commynge to daye (quoth he) was more by fortune then of purpose. I woulde gladlye (quoth I) omittyng all other talkes, haue seen an aunswer to my argumentes.

why (quoth he) you haue remembered some thynge what I spake to you, whē I was last with you. No sir (quoth I) I neuer called them in mauer to mynde, sythen that tyme, as well because I hoped you would haue writtē them: as also for that they semed, not to bee so materiall. In good faith (q he) I cannot see any other or better waye for you, then for to submit youre self to the iudgement of the Churche. Marye so I wyll sir (quoth I) yf so be, by the churche you vnderstand Christes church. Lo (quoth he) you take vpon you to iudge the church. No sir (quoth I) that doe I not, in takyng vpon me to discerne, I do not iudge the church. yes that you do (quoth he) and make inuisible. I dooe neyther, quoth I. why, sayth he, who

can

can see youre churche? Those sir, quoth I, that haue spiritual eyes, wherewith they mighte haue dyscerned, Christes visible conuersacion heare vpō earth. Nay, quoth he, Christes churche hath thre tokens, that all men may looke well vpon: namely, vnitie, antiquitye, and consent. These thre, quoth I, may be as well in euil as in good, as well in synne as in vertue, as well in the deuyls churche, as in Gods churche. As for ensaumple, quoth I, Idolatrie amongest the Israelites had al those thre. Chrisostome telleth plainly, as you wel knowe saide I, that the church is well knowen, Tantummodo per scripturas alonely bi the scriptures. In good faithe, q hee, you make your churche inuisible, when you wyll haue it knowen alonely by

the scriptures. No sir (quoth I) the scriptures dooe playnely set furth to vs, the churche, that all menne maye well ynough, thereby know her, yf thei list to loke. The church (q hee) is like a Towre or towne vppon a Hyll, that al men may se. True sir (quoth I) al men that be not blynde. Visible ynough is the churche, but menues blindnes is great. Impute not therefore to the churche, that whyche is to bee imputed to mens blindenes. Where (quoth he) was your church forty yeares agoe: or where is it nowe: excepte in a corner of Germanye. Forsooth sir (quoth I, the churche of Christ is dispersed, and not tied to this or that place, but to ỹ word of god: so that where it is, there is Gods churche, yf it bee truelye taught:

taught. Loe (q hee) is not thys to make the church inuisible? Bot u me out a realme, a hundzeth yeres paste, whiche mayntayned youre doctryne. Syz (quoth I) yf you wyl, oz woulde well marke the state of the church, befoze Chzistes commynge, with it now, (as saint Paule and Peter wylleth vs) I thynke you woulde not looke foz suche shewes of the churche to be made: as to poynte it oute by realmes. You knowe (quoth I) that in Helyas time both in Israel, and els where, Gods churche was not poyntable: and therefoze cryed he oute that he was lefte alone. No marye, quoth he, dyd not God say that there was 7000 whyche hadde not bowed theyz knees to Baale? Loe, sayeth he, 7000. shewe me seuen thousande a

hundreth yeares agoo of your religion. Syr (quoth I) these .7000. were not knowen to men, for then Helias woulde not haue sayde, that hee hadde bene before left alone. And thys is playne ynough, by that whiche the texte hathe, namelye, that God sayeth Reliqui, I haue reserued to me .7000. Marke that it sayeth, God had reserued to hym selfe to hys own knowledge, as I doubt not but the hundreth yeares agoe, God hadde hys, 7000. in hys proper places, thoughe menne knewe not thereof. Well maister Bradforde (sayeth hee.) I wyll not make youre case woorse, then for transubstanciacion, all thoughe I knowe that we agree not in Other matters. And I praye you (quoth he) make you it youre

selfe

selfe not woorse. If I cánne doo̅e you good I wyll, hurte you I wyll not, I am no Prynce, and therefore I cannot promyse lyke: excepte you wyll submytte youre selfe, to the diffinicion of ỹ church. Syr (quoth I) so that you wyll defyne me your churche, that vnder it, you bryngе not in a falſe churche: you ſhall not ſee but that we ſhal ſoune bee at a poynt. In good fayth maiſter Bradford, (quoth hee.) I ſee no good wyl be doone, and therefore I wyl wiſh you as muche good as I can, and hereafter I will perchaunce come or ſende to you agayne, and ſo he ſent for maiſter Weale and departed. Nowe after his departynge: commeth the keper maiſter Claydon, and Stephen Beiche, and they were verye hotte with me, and

and spake vnto me in suche sorte that I should not loke but to haue the vtter enemies vnto me, notwithstandyng the frendeshippe, they both haue hitherto pretended. God bee wyth vs, & what matter is it who bee agaynste vs.

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